Vol. VIII. DECEMBER, 1893. No. 12.

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GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.

WESTERN OFFICE: ANN ARBOR, MICHIGAN.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[*Entered at the Post-office at Boston, Mass., as second-class mail matter.*]

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LITTELL & CO., 81-4 Bedford St., Boston, Mass.

THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. VIII. DECEMBER, 1893. No. 12.

PRIMARY AND SECONDARY WANTS.

A SERMON BY REV. GEORGE BATCHELOR, LOWELL, MASS.

"And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment."—LUKE xii. 22, 23.

Such sayings as these cut right across the track of our common life and action. Therefore, they are not just now in fashion, whether in business, philosophy, ethics, or religion. The fashion now is to seek the line of least resistance, and push along that to the gain or pleasure that comes in the most direct way. When we read the Sermon on the Mount, and tell men it is a mistake to put all their strength into anxious thought about food and clothing, and houses and lands, and the show their neighbors make, the people say: "Oh, this is poetic idealism. This is not meant for men and women in the rough scramble for existence and a livelihood. Why, see! Does it not cut right across all our common works and ways? We must find the easy way, and take all we can as we go along."

Yes: the most famous sayings of Jesus do cut across the common lines of desire and action. They would have been forgotten ages ago if they had not. Why, then, do they go against natural instincts? Because that is the way of power and the law of the better life. To get the spring of steel, we bend it. To get the force of steam, we compress it. To make water do our work, we shut it up and confine it. We imprison the lightning in a narrow wire, and then drive it as we will. That is the method of power. The brook runs along, shallow, wayward, beautiful, and powerless. Across its channel we lay an obstruction. We keep back every drop of its current, we pile up rocks and stones, an impassable barrier that cannot be swept away. The brook sets back into a pool. The pool becomes a pond, the pond becomes a lake; and now we get calmness, dignity, depth, and power.

So is it with our life. While it flows along in what seem to us easy and natural ways, without guidance and without restraint, it never shows or uses the energy which in it lies sleeping, but never dead. But cross it, shut it up, prevent it flowing out in all common and natural anxieties concerning food, raiment, and houses, and lands, and, so doing, we deepen the stream of life, raise its level, and increase its power and capacity. As it becomes deeper, stronger, and simpler, the few real needs, wants, and necessities begin to appear. That is the meaning of education. The youth would begin to conquer the world at once. But you say, Wait, something else comes first. What we say to the youth Christianity says to the world.

The peculiarity of the teaching of Jesus is that he divides all human needs into two classes, primary and secondary. They are, every one, important; but they are not equally important. His rule is, Attend to the primary wants first, and the secondary wants will take care of themselves. He turns the attention back from these external wants and worries, in order to fix it on the primary needs, in the supply of which are the revealings of power.

Now, everybody has anxieties. Every one has problems. There are always questions to be asked. Even the young must meet them and answer them, and upon the answers they give will often depend the gladness or the sorrow of many coming years. It matters not who they are, whether rich or poor, weak or strong, one cannot go far into their thoughts without coming in con-

tact with some anxiety. But, when one looks them all over and classifies them, the majority of these troubles fall into the secondary rank, and would diminish or disappear if only we could fall back upon the real life, put the first things in the first place.

When one takes this idea of the teaching of Jesus as his guide and interpreter, and goes with it among the hard sayings which cut so directly across the common course of our lives, light falls upon them. We see that he divides all possible human wants into these two classes. On the one side are the real things, which last forever. On the other are the transient things, which are not good at all or are good only for a moment.

He did not despise or disparage the present life with its innumerable blessings. He believed in it, loved it, praised it, and taught the world how to make the most of it. But the grandeur of his beautiful simplicity comes from the fact that he was able to choose the few essential things, and throw all the passion and power of his life into them. He had such a love and reverence for human nature that he could not be content to see it waste itself on trifles while such better things were possible.

"But we must attend to details. There is drudgery to be done, hard work, and a great deal of it. We must look forward, and forecast and plan and contrive and take thought." So says the practical sagacity of the average man. "We are in competition with powerful rivals: we must manage and pull wires, and advertise and push ourselves,—or in the general scramble we shall be run down and run over." That depends upon what we are working for. The great men and women are those who become lovers of truth, sincere, just, wise, and good. They serve the world in the best things. But they do not therefore neglect the lesser things, such as are binding upon us all. Drudgery is glorified when through it runs the full stream of a worthy purpose. Some one has said that genius is an infinite capacity for taking pains. It makes all the difference between disgust and delight whether the drudgeries of life meet us as separate and unconnected tasks to be attended to because we cannot help ourselves or are the retinue of ambitions and desires that inspire us, lead us, and cast the trailing clouds of their glory over our petty works and ways. When one says in weariness and disgust, I am tired of all these intolerable and mean little necessities, then let him ask, Am I tired of the main purpose of my life which includes then? Alas for him who must answer, I have no main purpose! Worse is it for him who must say, I have no purpose that I am willing to own to myself or avow to others.

The poetic idealism of my text comes to this: put your main purpose first, and keep it in sight, then let the rest fall in where it belongs. Can we not see the wisdom and the economy of that? The real objects of a good man are so few that three phrases will include them all,—something to love, something to hope for, something to work for The true spiritual economy is to put these first; then, in the second place, put the means by which we serve these few important ends.

"Something to love"—expand these words, and what fine qualities and virtues appear! —loving and being loved, trust, mutual confidence, honor, sympathy, affection, friendship, charity, home, worthy objects to love, and worthiness that one may deserve all these noble things. Imagine the desert that would surround any one if these sentiments, ties, and connections with his fellow-creatures were wholly cut off, and then see the folly of thinking that any abundance of things which a man possesseth could take their place! But just that incredible folly is the abundant source of misery. Loveless marriages, cheerless homes, ingratitude, disgust with life, and the long train of hopeless and heart-breaking troubles come with the attempt to put this primary want in the second place.

But, put this great need of the worthy life in its proper place of honor, then, having something to hope for and something to work for, the tasks of life fall into their proper place and relation. All work will be better done, of a finer quality, with less friction, when chosen as the honorable means of maintaining the fire on the hearth and the warmth in the heart which feeds it.

Alas! how often, when it is too late, we realize the meaning of our own endeavors! Some life drops away from our side, some child flits from the household nest,

some hope is withdrawn, and suddenly all one's life is changed. The motive for action is gone. The spring of ambition is broken. Then it is seen that the primary want and need was not in any of these things that we possess. To innumerable human creatures has that awakening come; and then follows the regret: Why did I not begin with the real things, and not spend all these years for that which does not satisfy? Why have I chased pleasures which are only mocking shadows? Why have I piled up treasures which I cannot enjoy? Why have I not filled my life with the good things that waited for me? Many a strong man says: "What am I doing business for? I have all the money I want, and yet I cannot stop and enjoy it." What *is* it for, except that, intead of playing the game of life, the game is now playing him? That is one reason why busy Americans do not live out more than two-thirds of the days appointed to them by their birthright of constitution and strength.

Something to love, something to hope for, something to work for,—love, hope, and duty,—put these at the centre, make for these a large place, and you will have release from many a care and trouble. But you will have not less, but more, of the business and drudgery of this busy world: only it will no longer be drudgery. Where hope and love and duty shine through the work of a day or a lifetime, it is like the sunshine which changes all the dull vapors, sad-hued mists, into the glorious cloud scenery that attends the rising sun. Let us, then, admit the charge. This teaching of Jesus is poetic idealism. Happy he who receives enough of it into his works and ways to give them something of the radiance of the poet's dream and the blessedness of the saint!

But that is not all. Love, hope, and duty are the first things in the happy life; but behind them must be something to include them, and give them infinite meaning. The primal necessity of the good and happy life is the confidence that all things work together for good; all things,—life and death, success and failure, the enjoyment of friends, home, children, or the loss of them. They who have this central faith in active exercise are delivered from innumerable anxious cares. But here, again, the secondary want, the source of many troubles, is often put first. That comes from the natural desire to have an immediate explanation of every trouble. Take a case which may stand for a host of others. A sudden rush of wind tears up the tranquil surface of the sea. There is a brief tumult: then the wind dies away, the waves subside, the sun shines, and all is quiet as before; but in that passing gale a widowed mother lost her manly boy, her hope and her pride. If now she can fall back upon her deepest want and sorest need, she will say: "Because God is in his world, this my evil must be right. Death cannot be a misfortune. For my boy it is right and best. But, oh, the difference to me!" That is hard; but who has not seen trouble so taken grow into angelic sweetness and beautiful service? So common is this result that, when you see one who surpasses others in gentle works of charity, you may safely ask, "In memory of whom?" "In memoriam" is written above the finest endowments of every institution of benevolence and learning in the world. Blessedness and peace come out of faith, which is the primary want of the soul.

But this secondary want is a source of care, and causes the deepening of trouble. It springs, as I said, from the desire for an immediate explanation of every untoward event. "Why did this come to me? What does it mean? What good is there in it?" Now the argument of faith is reversed. Instead of saying, "Goodness and wisdom are over all the works of God, and will sometime justify themselves to man," the argument runs the other way, and ends in despair. Then one says: "I cannot see how this is right or good or just. If it be not, then it is wrong and cruel; and I do not believe there is any Eternal Goodness or Infinite Wisdom." Out of such trouble come more trouble and care, and that hopeless sorrow that wastes and frets the life away.

There are those who profess to know the secrets of the Almighty, and who offer an explanation of all such individual events as they come. One of the blessed results of our Unitarian faith is that we are set free from some of the inhumane explanations, such as these: "God sent this trouble to soften your hard heart"; or, "You have made an idol of your blessing, and so God broke it." I have heard even such profanity as the ascription to God of jealousy be-

cause a father loved his son too much, and so put the gift before the Giver.

In every accent, from that of wrath to the wail of a broken heart, I have at some time been challenged to tell what this or that which has befallen some fellow-creature may mean. All such questions I decline to answer. That way lie darkness and despair. The only resource is to turn the face the other way, and trust, saying, Because He is righteous, this is right; because He is good, this will work for good; because He is wise, sometime the wisdom will appear.

But, after all, no life can be complete in itself; for old age and death are inevitable. They come to all, and all suffer because of them. The infinite horizon, however, is but an expansion of the finite. Our love, hope, and duty, expanded to infinite proportions, make the joy of heaven, as they have been the delight of life.

THE PROBLEMS OF SOCIAL REFORM IN INDIA.

AN ADDRESS DELIVERED BY REV. B. B. NAGARKAR, OF THE BRAHMO SOMAJ, BOMBAY, INDIA, BEFORE THE PARLIAMENT OF RELIGIONS.

Mr. President, Ladies and Gentlemen,—The conquest of India by England is one of the most astounding marvels of modern history. To those who are not acquainted with the social and religious condition of the diverse races that inhabit the vast Indian peninsula, it will always be a matter of great wonder how a handful of English people were able to bring under their sway such an extensive continent as Hindostan, separated from England by thousands of miles of deep ocean and lofty mountains. Whatever the circumstances of this so-called conquest were, they were no more than the long-standing internal feuds and jealousies, the mutual antipathies and race feelings, between caste and caste, creed and creed, and community and community, that have been thrown together in the land of India. The victory of the British—if victory it can be called—was mainly due to the internal quarrels and dissensions that had been going on for ages past between the conflicting and contending elements of the Indian population. Centuries ago, when such a miserable state of local division and alienation did not exist in India, or at any rate had not reached any appreciable degree, the Hindus did make a brave and successful stand against powerful armies of fierce and warlike tribes that led invasion after invasion against the holy home of the Hindu nation. Thus it was that, from time to time, hordes of fierce Bactrians, Greeks, Persians, and Afghans were warded off by the united armies of the ancient Hindus. Time there was when the social, political, and religious institutions of the Aryans in India were in their pristine purity, and when, as a result of these noble institutions, the people were in the enjoyment of undisturbed unity; and so long as this happy state of things continued the Hindus enjoyed the blessings of freedom and liberty. But time is the great destroyer of everything. What has withstood the withering influences of that arch enemy of every earthly glory and greatness? In proportion as the people of India became faithless to their ancestral institutions, in the same proportion they fell in the scale of nations.

At first they fell a prey to one foreign power, and then to another, and then again to a third, and so on, each time degeneration doing the work of division, and division in its own turn doing the ghastly work of further and deeper degeneration. About two hundred years ago this fatal process reached its lowest degree, and India was reduced to a state of deadly division and complete confusion. Internecine wars stormed the country, and the various native and foreign races, then living in India, tried to tear each other to pieces! It was a state of complete anarchy, and no one could fathom what was to come out of this universal chaos.

At this critical juncture of time there appeared on the scene a distant power from beyond the ocean. No one had heard or known anything of it. The white-faced *sahib* was then a sheer novelty to the people of India. To them in those days a white-faced biped animal was synonymous with a representative of the race of monkeys; and even to this day, in such parts of India as have not been penetrated by the rays of education or civilization, ignorant people, in a somewhat serious sense, do believe that the

white-faced European may be perhaps a descendant of apes and monkeys! For aught I know, the ever-shifting, ever-changing, novelty-hunting philosophies of the occult world and the occult laws of spirit presence and spirit presentiment, in your part of the globe, may some day be able to find out that these simple and unsophisticated people had a glimpse of the "Descent of Man" according to Darwin. Whatever it may be, no one could ever have dreamed that the people of England would ever stand a chance of wielding supreme power over the Indian peninsula. At first the English came to India as mere shop-keepers. Not long after they rose to be the keepers of the country, and ultimately they were raised to be the rulers of the Indian empire. In all this there was the hand of God. It was no earthly power that transferred the supreme sovereignty of Hindostan into the hands of the people of Great Britain. Through the lethargic sleep of centuries the people of India had gone on degenerating. Long and wearisome wars with the surrounding countries had enervated them. The persistent cruelty, relentless tyranny, and ceaseless persecution of their fanatic invaders had rendered them weak and feeble even to subjection, and a strange change had come over the entire face of the nation.

The glory of their ancient religion, the purity of their social institutions, and the strength of their political constitution had all been eclipsed for the time being by a thick and heavy cloud of decay and decrepitude. For a long time past the country had been suffering from a number of social evils, such as wicked priestcraft, low superstition, degrading rites and ceremonies, and demoralizing customs and observances. It was indeed a pitiable and pitiful condition to be in. The children of God in the holy Aryavarta, the descendants of the noble Rishis, were in deep travail. Their deep wailing and lamentation had pierced the heavens, and the Lord of love and mercy was moved with compassion for them. He yearned to help them, to raise them, to restore them to their former glory and greatness; but he saw that in the country itself there was no force or power that he could use as an instrument to work out his divine providence. The powers that were and long had been in the country had all grown too weak and effete to achieve the reform and regeneration of India. It was for this purpose that an entirely alien and outside power was brought in. Thus you will perceive that the advent of the British in India was a matter of necessity, and, therefore, it may be considered as fully providential.

It is not to be supposed that this change of sovereignty from the eastern into the western hands was accomplished without any bloodshed or loss of life. Even the very change in its process introduced new elements of discord and disunion; but, when the change was completed and the balance of power established, an entirely new era was opened up on the field of Indian social and political life. This transfer of power into the hands of your English cousins has cost us a most heavy and crushing price. In one sense, it took away our liberty; it deprived us, and has been ever since depriving us, of some of our noblest pieces of ancient art and antiquity, which have been brought over to England for the purpose of adornment of, and exhibition in, English museums and art galleries.

At one time it took away from the country untold amounts of wealth and jewelry; and since then a constant, ceaseless stream of money has been flowing from India into England. The cost, indeed, has been heavy, far too heavy; but the return, too, has been inestimable. We have paid in gold and silver; but we have received in exchange what gold and silver can never give or take away,—for the English rule has bestowed upon us the inestimable boon of knowledge and enlightenment. And knowledge is a power. It is with this power that we shall measure the motives of the English rule. The time will come, as it must come, when, if our English rulers should happen to rule India in a selfish, unjust, and partial manner, with this same weapon of knowledge we shall compel them to withhold their power over us. But I must say that the educated natives of India have too great a confidence in the good sense and honesty of our rulers ever to apprehend any such calamity.

Our Anglo-Saxon rulers brought with them their high civilization, their improved methods of education, and their general enlightenment. We had been in darkness,

and had well-nigh forgotten our bright and glorious past. But a new era dawned upon us. New thoughts, new ideas, new notions, began to flash upon us one after another. We were rudely roused from our long sleep of ignorance and self-forgetfulness. The old and the new met face to face. We felt that the old could not stand in the presence of the new. The old we began to see in the light of the new; and we soon learned to feel that our country and society had been for a long time suffering from a number of social evils, from the errors of ignorance and from the evils of superstition. Thus we began to bestir ourselves in the way of remedying our social organization. Such, then, were the occasion and the origin of the work of social reform in India.

Before I proceed further, I must tell you that the work of reform in India has a two-fold aspect. In the first place, we have to revive many of our ancient religious and social institutions. Through ages of ignorance they have been lost to us; and what we need to do in regard to these institutions is to bring them to life again.

So far as religious progress and spiritual culture are concerned, we have little or nothing to learn from the West,—beyond your compact and advanced methods of combination, co-operation, and organization. This branch of reform I style as reform by revival. In the second place, we have to receive some of your Western institutions. These are mostly political, industrial, and educational, a few social. But in every case the process is a composite one. For what we are to revive, we have often to remodel; and what we have to receive, we have often to recast. Hence our motto in every department of reform is, "Adapt before you adopt." I shall now proceed to indicate to you some of the social reforms that we have been trying to effect in our country.

1. The Abolition of Caste.—What is this Hindu institution of caste? In the social dictionary of India, "caste" is a most difficult word for you to understand. Caste may be defined as the classification of a society on the basis of birth and parentage. For example, the son or daughter of a priest must always belong to the caste of priests, or Brahmans, even though he or she may never choose to follow his or her ancestral occupation. Those who are born in the family of soldiers belong to the soldier caste, though they may never prefer to go on butchering men. Thus the son of a grocer is born to be called a grocer, and the son of a shoemaker is fated to be called a shoemaker. Originally there were only four castes: the *Brahman*, or the priest; *Kshateiya*, or the soldier; *Vaishya*, or the merchant; and *Shudra*, or the serf. And these four ancient castes were not based on birth, but on occupation or profession. In ancient India the children of Brahman parents often took to a martial occupation, while the sons of a soldier were quite free to choose a peaceful occupation, if they liked. But in modern India, by a strange process, the original four castes have been multiplied to no end, and have been fixed most hard and fast. Now you find perhaps as many castes as there are occupations. There is a regular scale and a grade. You have the tailor caste and the tinker caste, the blacksmith caste and the goldsmith caste, the milkman caste and the carpenter caste, the groom caste and the sweeper caste. The operation of caste may be said to be confined principally to matters of (1) food and drink, (2) matrimony and adoption, (3) the performance of certain religious rites and ceremonies.

Each caste has its own code of laws and its own system of observances. They will eat with some, but not with others. The higher ones will not so much as touch the lower ones. Intermarriages are strictly prohibited. Why, the proud and haughty Brahman will not deign to bear the shadow of a Shudra, or low caste. In the West you have social classes: we in India have "castes." But remember that "classes" with you are a purely social institution, having no religious sanction. "Castes" with us are essentially a religious institution, based on the accident of birth and parentage. With a view to illustrate the difference between "classes" and "castes," I may say that in Western countries the lines of social division are not perpendicular, but horizontal, and therefore ranging in the social strata one above another. In India these lines are perpendicular, and therefore running from the top to the bottom of the body social, dividing and separating one social stratum from every other. The former arrangement is a source of strength and support, and the

latter a source of alienation and weakness. Perhaps at one time in the history of India, when the condition of things was entirely different, and when the number of these castes was not so large nor their nature so rigid as now, the institution of caste did serve a high purpose; but now it is long, too long, since that social condition underwent a change. Under those ancient social and political environments of India the institution of caste was greatly helpful in centralizing and transmitting professional knowledge of arts and occupations, as also in grouping, binding together, and preserving intact the various guilds and artisan communities. But centuries ago that social and political environment ceased to exist, while the mischievous machinery of caste continues in full swing up to this day. Caste in India has divided the mass of Hindu society into innumerable classes and cliques. It has created a spirit of extreme exclusiveness; it has crushed and killed legitimate ambition, healthy enterprise, and combined adventure. It has fostered envy and jealousy between class and class, and set one community against another.

It is an unmitigated evil and the veriest social and national curse. Much of our national and domestic degradation is due to this pernicious caste system. Young India has been fully convinced that, if the Hindu nation is once more to rise to its former glory and greatness, this dogma of caste must be put down. The artificial restrictions and the unjust—nay, in many cases, inhuman and unhuman—distinctions of caste must be abolished. Therefore, the first item on the programme of social reform in India is the abolition of caste and furtherance of free and brotherly intercourse between class and class, as also between individual and individual, irrespective of the accident of his birth and parentage, but mainly on the recognition of his moral worth and goodness of heart.

2. Freedom of Intermarriage.—Intermarriage—that is, marriage between the members of two different castes—is not allowed in India. The code of caste rules does not sanction any such unions under any circumstances. Necessarily, therefore, they have been marrying and marrying for hundreds of years within the pale of their own caste. Now, many castes and their subsections are so small that they are no larger than mere handfuls of families. These marriages within such narrow circles not only prevent the natural and healthy flow of fellow-feeling between the members of different classes, but, according to the law of evolution, as now fully demonstrated, bring on the degeneration of the race. The progeny of such parents go on degenerating physically and mentally; and, therefore, there should be a certain amount of freedom for intermarriage. It is evident that this question of intermarriage is easily solved by the abolition of caste.

3. Prevention of Infant Marriage. Among the higher castes of Hindus it is quite customary to have their children married when they are as young as seven or eight, in cases not very infrequent as young as four and five years.

Evidently, these marriages are not real marriages: they are merely betrothals; but, so far as inviolability is concerned, they are no less binding upon the innocent parties than actual consummation of marriage. Parties thus wedded together at an age when they are utterly incapable of understanding the relations between man and woman, and without their consent, are united with each other lifelong, and cannot at any time be separated from each other even by law; for the Hindu law does not admit of any divorce. This is hard and cruel. It often happens that infants that are thus married together do not grow in love. When they come of age, they come to dislike each other, and then begins the misery of their existence. They perhaps hate each other; and yet they are expected to live together by law, by usage, and by social sentiment. You can picture to yourselves the untold misery of such unhappy pairs. Happily, man is a creature of habits; and Providence has so arranged that, generally speaking, we come to tolerate, if not to like, whatever our lot is cast in with. But, even if it were only a question of likes and dislikes, there is a large number of young couples in India that happen to draw nothing but blanks in this lottery of infant marriage. In addition to this serious evil there are other evils more pernicious in their effects connected with infant marriage. They are physical and intellectual

decay and degeneracy of the individual and the race, loss of individual independence at a very early period of life, when youths of either sex should be free to acquire knowledge and work out their own place and position in the world, consequent penury and poverty of the race, and latterly the utterly hollow and unmeaning character imposed upon the sacred sacrament of marriage. These constitute only a few of the glaring evils of Hindu infant marriage. On the score of all these the system of Hindu infant marriage stands condemned, and it is the aim of every social reformer in India to suppress this degrading system. Along with the spread of education the public opinion of the country is being steadily educated; and, at least among the enlightened classes, infant marriages at the age of four and five are simply held up to ridicule. The age on an average is being raised to twelve and fourteen; but nothing short of sixteen as the minimum for girls and eighteen for boys would satisfy the requirements of the case. Our highest ideal is to secure the best measure possible; but, where the peculiar traditions, customs, and sentiments of the people cannot give us the best, we have, for the time being, to be satisfied with the next best, and then, again, keep on demanding a higher standard.

4. The Marriage Laws in General. The Hindu marriage laws and customs were formulated and systematized in the most ancient of times; and, viewed under the light of modern times and Western thought, they would require in many cases a considerable radical reform and recasting. For instance, why should women in India be compelled to marry? Why should they not be allowed to choose or refuse matrimonys just as women in Western countries are? Why should bigamy or polygamy be allowed by Hindu law? Is it not the highest piece of injustice that, while woman is allowed to marry but once, man is allowed (by law) to marry two or more than two wives at one and the same time? Why should the law in India not allow divorce under any circumstances? Why should a woman not be allowed to have (within the lifetime of her husband) her own personal property, over which he should have no right or control? These and similar to these are the problems that relate to a thorough reform of the marriage laws in India. But, situated as we are at present, society is not ripe even for a calm and dispassionate discussion on these, much less, then, for any acceptance of them, even in a qualified or modified form. However, in the distant future people in India will have to face these problems. They cannot avoid them forever.

5. Widow Marriage.—You will be surprised to hear that Hindu widows from among the higher castes are not allowed to marry again. I can understand this restriction in the case of women who have reached a certain limit of advanced age, though in this country it is considered to be in perfect accord with social usage even for a widow of threescore and five to be on the lookout for a husband, especially if he can be a man of substance. But, certainly, you can never comprehend what diabolical offence a child widow of the tender age of ten or twelve can have committed, that she should be cut away from all marital ties, and be compelled to pass the remaining days of her life, however long they may be, in perfect loneliness and seclusion. Even the very idea is sheer barbarism and inhumanity. Far be it from me to convey to you, even by implication, that the Hindu home is necessarily a place of misery and discord, or that true happiness is a thing never to be found there. Banish all such idea, if it should have unwittingly taken possession of your minds.

Happiness is not to be confounded with palatial dwellings, gorgeously fitted with soft seats and yielding sofas, with magnificent costumes, with gay balls or giddy dancing parties, nor with noisy revelries or drinking bouts and card tables; and as often, if not oftener, in that distant lotus land as in your own beloved land of liberty, you will come across a young and blooming wife in the first flush of impetuous youth, who, when suddenly smitten with the death of the lord of her life, at once takes to the pure and spotless garb of a poor widow, and with devout resignation awaits for the call from above to pass into the land which knows no parting or separation. But these are cases of those who are capable of thought and feeling. What sentiment of devoted love can you expect from a girl of twelve or fourteen, whose ideas are so

simple and artless, and whose mind still lingers at skipping and doll-making? What sense and reason is there in expecting her to remain in that condition of forced, artificial, lifelong widowhood? Oh, the lot of such child-widows! How shall I depict their mental misery and sufferings? Language fails, and imagination is baffled at the task. Cruel fate — if there be any such power—has already reduced them to the condition of widows; and the heartless, pitiless customs of the country barbarously shave them of their beautiful hair, divest them of every ornament or adornment, confine them to loneliness and seclusion,—nay, teach people to hate and avoid them, as objects indicating something supremely ominous and inauspicious. Like bats and owls, on all occasions of mirth and merriment they must confine themselves to their dark cells and close chambers. The unfortunate Hindu widow is often the drudge in the family: every worry and all work that no one in the family will ever do is heaped on her head; and yet the terrible mother-in-law will almost four times in the hour visit her with cutting taunts and sweeping curses. No wonder that these poor, forlorn, and persecuted widows often drown themselves in an adjoining pool or a well or make a quietus to their life by draining the poison-cup. After this I need hardly say that the much needed reform in this matter is the introduction of widow marriages.

The Hindu social reformer seeks to introduce the practice of allowing such widows to marry again. As long ago as fifty years one of our great pandits, the late Pandit Vishnu Shastai of Bombay, raised this question, and fought it out in Central and Northern India with the orthodox Brahmans. The same work and in a similar spirit was carried out in Bengal and Northern India by the late Ishwar Chaudra Vidya Sagar of Calcutta, who died only two years ago. These two brave souls were the Luther and Knox of India. Their cause has been espoused by many others, and until to-day perhaps about two hundred widow marriages have been celebrated in India. The orthodox Hindus as yet have not begun to entertain this branch of reform with any degree of favor, and so any one who marries a widow is put under a social ban. He is excommunicated; that is, no one would dine with him or entertain any idea of intermarriage with his children or descendants. In spite of these difficulties the cause of widow marriage is daily gaining strength both in opinion and adherence.

6. The Position of Woman.— A great many reforms in the Hindu social and domestic life cannot be effected until and unless the question as to what position does a woman occupy with reference to man is solved and settled. Is she to be recognized as man's superior, his equal, or his inferior? The entire problem of Hindu reform hinges on the position that people in India will eventually ascribe to their women. The question of her position is yet a vexed question in such advanced countries as England and Scotland. Here in your own country of the United States you have, I presume to think, given her a superior place in what you call the social circle, and a place of full equality in the paths and provinces of ordinary life. Thus my American sisters are free to compete with men in the race for life. Both enjoy the same or nearly the same rights and privileges. In India it is entirely different. The Hindu law-givers were all men; and, whatever others may say about them, I must say that in this one particular respect—namely, that of giving woman her own place in society—they were very partial and short-sighted men. They have given her quite a secondary place. In the Indian dramas, poems, and romances you may in many places find woman spoken of as the "goddess" of the house and the "deity of the palace"; but that is no more than a poet's conceit, and indicates a state of things that long, long ago used to be rather than at present is.

For every such passage you will find ten other passages in which the readers are treated with terse dissertations and scathing lampoons on the so-called innate dark character of woman. The entire thought of the country one finds saturated with this idea. The Hindu hails the birth of a son with noisy demonstrations of joy and feasting, that of a female child as the advent of something that he would most gladly avoid if he could. The bias begins here at her very birth. Whatever may be the rationale

of this state of things, no part of the programme of Hindu social reform can ever be successfully carried out until woman is recognized as man's equal, his companion and coworker in every part of life,—not his handmaid, a tool or an instrument in his hand, a puppet or a plaything, fit only for the hours of amusement and recreation. To me the work of social reform in India means a full recognition of woman's position. The education and enlightenment of women, granting to them liberty and freedom to move about freely, to think and act for themselves, liberating them from the prisons of long-locked zenana, extending to them the same rights and privileges, are some of the grandest problems of Hindu social reform. All these depend on the solution of the above-mentioned problem of the position of woman in India.

7. Education of the Masses.— The masses, or the common people, in India are very ignorant and quite uneducated. The farmer, the laborer, the workman, the artisan, does not know how to read or write: he is not able to sign his own name. They do not understand their own rights. They are custom-bound and priest-ridden. From times past the priestly class has been the keeper and the custodian of the temple of knowledge, and they have sedulously kept the lower class in ignorance and intellectual slavery. Social reform does not mean the education and elevation of the upper few only: it means inspiring the whole country, men and women, high and low, from every creed and class, with right motives to live and act. The working classes need to be taught in many cases the very rudiments of knowledge. Night schools for them and day schools for their children are badly wanted.

Government is doing much; but how much can you expect from government, especially when that government is a foreign one, and therefore has every time to think of maintaining itself, and keeping its prestige among foreign people? It is here that the active benevolence of such free people as yourselves is needed. In educating our masses and in extending enlightenment to our women, you can do much. Every year you are lavishing—I shall not say wasting—mints of money on your so-called foreign missions and missionaries, sent out, as you think, to carry the Bible and its salvation to the "heathen Hindu," and thus to save him! Ay, to save him. Your poor peasants, your earnest women, and your generous millionaires raise millions of dollars every year to be spent on foreign missions. Little, how little, do you ever dream that your money is expended in spreading abroad nothing but Christian dogmatism and Christian bigotry, Christian pride and Christian exclusiveness. I entreat you to expend at least one-tenth of all this vast fortune on sending out to our country unsectarian, broad-hearted missionaries, that will spend all their efforts and energies in educating our women, our men, and our masses. Educate. Educate them first, and they will understand Christ much better than they would do by being "converted" to the narrow creed of canting Christendom.

The difficulties of social reformers in India are manifold. Their work is most arduous. The work of engrafting on the rising Hindu mind the ideals of a material civilization, such as yours, without taking in its agnostic or atheistic tendencies, is a task peculiarly difficult to accomplish. Reforms based on utilitarian and purely secular principles can never take a permanent hold on the mind of a race that has been essentially spiritual in all its career and history. Those who have tried to do so have failed. The Brahmo Somaj, or the church of Indian Theism, has always advocated the cause of reform, and has always been the pioneer in every reform movement. In laying the foundations of a new and reformed society the Brahmo Somaj has established every reform as a fundamental principle, which must be accepted before any one can consistently belong to its organization.

Acting on the model of ancient Hindu society, we have so proceeded that our social institutions may secure our religious principles, while those principles regulate and establish every reform on a safe and permanent footing.

Social reform merely as such has no vitality in our land. It may influence here and there an individual: it cannot rear a society or sway a community. Recognizing this secret, the religion of the Brahmo Somaj has from its very birth been the foremost to proclaim a crusade against every

social evil in our country. The ruthless, heartless practice of suttee, or the burning of the Hindu widow on the funeral pile of her husband, was abolished through the instrumentality of the great Raja Ram Mohan Roy. His successors have all been earnest social reformers as much as religious reformers. In the heart of the Brahmo Somaj you find no caste, no image-worship. We have abolished early marriage, and helped the cause of widow marriage. We have promoted intermarriage: we fought for and obtained a law from the British government to legalize marriages between the representatives of any castes and any creeds. The Brahmos have been great educationists. They have started schools and colleges, societies and seminaries, not only for boys and young men, but for girls and young women. In the Brahmo community you will find hundreds of young ladies who combine in their education the acquirements of the East and the West, Oriental reserve and modesty with Occidental culture and refinement. Many of our young ladies have taken degrees in arts and sciences in Indian universities. The religion of the Brahmo Somaj is essentially a religion of life,—the living and life-giving religion of love to God and love to man. Its corner-stones are the fatherhood of God, the brotherhood of man, and the sisterhood of woman. We uphold reform in religion and religion in reform. While we advocate that every religion needs to be reformed, we also most firmly hold that every reform, in order that it may be a living and lasting power for good, needs to be based on religion.

These are the lines of our work. We have been working out the most intricate problems of Hindu social reform on these lines. We know our work is hard; but at the same time we know that the Almighty God, the Father of nations, will not forsake us,—only we must be faithful to him and his guiding Spirit. And now, my brethren and sisters in America, God has made you a free people. Liberty, equality, and fraternity are the guiding words that you have pinned on to your banner of progress and advancement. In the name of that liberty of thought and action for the sake of which your noble forefathers forsook their ancestral homes in far-off Europe, in the name of that equality of peace and position which you so much prize and which you so nobly exemplify in all your social and national institutions, I entreat you to grant us your blessings and good wishes, to give us your earnest advice and active co-operation in the realization of the social, political, and religious aspirations of young India. God has given you a mission. Even now he is enacting through your instrumentality most marvellous events. Read his holy will through these events, and extend to young India the right hand of holy fellowship and universal brotherhood.

IS IT RIGHT TO MOURN FOR THE DEAD?

"To die is gain."—PHIL. i. 21.

We wrong the dead by wishing them back. A tearful longing for the companionships we have been deprived of is natural; but grief is selfish when we refuse to be reconciled to the inevitable, and shut ourselves up and mourn. Death is something that comes to the individual but once. More or less physical suffering usually precedes it, and the dead could not return and abide with us as before without again becoming subject to the bodily conditions they are glad to have done with forever. For them to die is gain. Whatever else the hereafter is, we are certain that it is a release from bodily suffering. Only the worn-out frame is left to be disposed of by tender and compassionate hands. Traces of toil and disease are everywhere visible upon it, but instinctively we know that at last it is as unconscious of outward impressions as any senseless block of stone.

When the tired heart ceases to perform its natural functions, we can at least say that the *body* has found a happy release in death. We may stand over it and regret that it can no longer respond to our caresses, but we must at the same time rejoice that it can feel no more pain. Death is often more merciful than life. When we bend down and look into the peaceful faces of the dead, we ought to be grateful that their suffering has been relieved, instead of wishing them back to pass through the same experiences again. Could they return to us, our tenderness could not save them from

bodily distress. No matter how tireless our vigilance or how profound our sympathy, we could not give them oblivion from pain. If our selfish wish was responded to, and we had them again by our side, we could only stand by as before, and witness a suffering we should be powerless to relieve.

I. It is surely wrong to mourn for the dead, when our mourning takes the form of bitter upbraiding or stubborn despair. We are sometimes so blinded with grief that we do not stop to consider that sooner or later death comes to us all, and that, when the parting from earth is once over, it is over forever. There would be far less despair in the world and a great deal more of happiness in human hearts if we could only hold rational views of death instead of always associating it with crape and sombre faces and open graves. The saddest thing about it is the temporary separation it involves. It is impossible to keep the tears back when we frequent familiar haunts alone, which once we frequented with congenial companions, and every heart must experience a sense of loneliness and depression when some beloved presence is removed from the range of our natural vision; but there is a difference between a resigned grief and a blind and demonstrative despair. Hopeless and obstinate mourning for the dead is sinful. We shall go to them when we receive our summons, but no pleading or prayer can ever bring them back to us except as they come in those moments of transfiguration when we are the closest to them in thought. Nothing could be more unkind than to wish them back to physical limitations they have escaped from forever. Their vision has been clarified, their understanding enlightened, their passions subdued. Disease no longer wastes their bodily tissues. For them the mystery of the grave has been solved, and the tearful parting from kindred and friends has been gone through with for the last time. To us their absence is a deprivation, but to them the change is infinite gain. We wrong them by our refusal to be reconciled.

We are not only unreasonable, but cruel, when we ask Deity to interpose by some miraculous agency, and bring them back from the sepulchre to our waiting embrace. They have done forever with bodily conditions. Whatever form the spirit will assume hereafter, we are sure it will not be the same form it assumes while here. It may be something constructed exactly in the likeness of our present form, but its constituents will not be of the earth, earthy. Dust will return to dust, but the spirit will ascend to the God who gave it. Let us be content to be bereaved when our bereavement means to the dead freedom from bodily restraints. Instead of sitting idly down to mourn, we should stand at the outposts of duty until announced to join them in other conditions of being beyond the grave, and no sense of loneliness or depression should ever tempt us to demand their recall. When once the obligations of the present are fulfilled, and the obligations of the future assumed, tears are often a happy relief for our grief, but passionate wailing is indicative of selfish despair.

II. Mourning for the dead, too, must, to a certain extent, react upon the spiritual temperament by which we are everywhere surrounded. The spirit land is not so far away but our friends may pity our grief, and be sorry that we are not wiser in our expression of it.

I believe that we grieve them when we abandon ourselves to stubborn despair. Loving us so well, they cannot but be affected by what affects us, and, although we cannot sense their presence in any objective way, I believe they can read our thought as we read an open book. We are accustomed to think of them as remote. So differently have we been taught from childhood that we do not find it easy to believe that heaven has no artificial boundaries, but is as much in one place as another, and may be summoned or dismissed at the instigation of our own volition. Do we ever stop and ask ourselves what course our departed friends would have us pursue if they could make their wishes known? Would they not point out the folly of a rebellious sorrow? Would they not protest with tender earnestness against the grief that sits and mourns and neglects important duties, and will not be consoled either by the conclusions of reason or the ministrations of religion? If our dead could speak, they would beseech us to lay aside our crape, and try to coax a little sunshine into our countenances. If the dead could speak, they would revoke that con-

stant brooding over our disappointments which unfits us for the obligations of life, and makes everybody we come in contact with as uncomfortable as ourselves. It would seem as if some people actually make a show of their deprivation. They hold it up for everybody to sympathize with, just as the beggar sits by the wayside, and holds out a palsied hand to excite the compassion of the passer-by. We respect the dead more by bowing to the inevitable than by yielding ourselves to excessive grief.

No other thought will satisfy me than the thought that my dead are here. I do not miss them as I would if I believed them remote. I do not grieve for them as I would if I thought they could not come to me or I go to them. Invisible, they are still personal existences, capable of recognition if only our spiritual vision could transcend sense-perception, and we could see them as they see us, and as tender and caretaking as when they walked with us the ways of earth. They cannot help grieving when they see us absorbed in our selfish sorrow, thinking not of their gain, but our loss, and making everybody else miserable as well as ourselves by our disfigured faces and frequent sighs. It is far better that we conserve our energies for good than that we waste them in idle grieving. Our very dejection stands between us and the mature visions that any rational mind can ask for or desire,—visions of transfigured faces, radiant with blessing and full of tender love and longing, vision of a reunion and peace beyond the grave, when the days of our sojourn upon earth are fulfilled, and we are summoned to experience the surprises and surpassing delights of the spirit world. If we could only realize it, our dear departed are nearer to us when our thought of them is open and cheery than when we close the blinds and shut out the sunshine, and sit down within to weep and despair. Happiness is impossible without hope; and there can be no throb of sympathy between us and the unseen, when we repulse the spiritual presence which is the one thing we can reasonably expect, and demand the material presence which we know can never return. We ask for a perishable thing when we ask for the body. It subserves certain uses, and then decays. If the friend we love so well did not die to-day and leave us, perhaps to-morrow *we* would die and leave *him*. If we could call him back, we might not stay very long ourselves to enjoy his companionship. The time we have to walk together here is brief at best. It matters little to whom first the summons comes. Death changes our environment, but not our destiny. We have the same nature, the same affectionate clinging to each other, and the same individuality.

Putting on immortality is not getting away from ourselves or each other; but we as truly fulfil a law of our being when we die as when we use our limbs for the purpose for which they were intended, and breathe in the constituents of the atmosphere which surround on every side. To grieve without hope is to rebel against nature, and to merit the censure of every rational mind.

III. To antagonize the results of death, too, is to wilfully ignore the law of evolution. Progress is by successive steps, from the lowest types of breathing organism to the ideals of the most transcendent thought. Nature never repeats anything. Having arrived at one condition of being to-day, she does not return to that of yesterday, but passes on to the conditions of to-morrow. To recall the dead would be to arrest development. A little reflection ought to satisfy us that the earth is not our final home, but only a temporary abode. While we are subject to the conditions of the flesh, there must of necessity be a limit to growth. Death is only the open door to infinite expansion. To die is to gain wider opportunities, to broaden our thought, and to know as we are known. If we will only stop to think, we shall be willing to accept death from the hands of Deity as gratefully as we accept life. There must be purpose in it as there is purpose in everything ordained by God. Death is often poetically pictured as the crossing of a river, with some grim boatman by our side, whose muffled features and speechless lips fill us with apprehension and dread. Such conceptions are distressingly pessimistic. They are part and parcel of those old calvinistic methods of thought which liked darkness better than light, and believed no view of the hereafter could be consistent and Scriptural unless the element of fear predominated in them, and wrath outbalanced love.

I fancy we shall experience no more of a shock when we come to die than we experience when we drop into a peaceful slumber. Bryant tells each one of us to

"So live that, when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one that wraps the drapery of his couch about him,
And lies down to pleasant dreams."

Nothing in nature is stationary. There is movement everywhere toward higher development, and death is as truly a step onward as the matured thought of manhood is a step onward from the crude conception of the little child. To rebel against it is not only to protest against nature, but to impede progress. When the body reaches a certain point of maturity, it begins to lose vigor, and at once tends toward decay; but the spirit passes on from power to higher power, from the likeness of one exalted ideal to the likeness of one still more exalted, from the widening outlook of the recently disembodied to infinite expansion and development. We never go forth unattended. Love is the magnet which draws us to invisible companionships; and we need only to rise above the pessimistic views of death, and the hereafter we have received from mediæval methods of thought, to be conscious of the presence of the beatified friends who long for us as truly as we long for them. We can have no message from the unseen while we obstinately mourn. We simply shut our hearts and will not receive it, and then upbraid God for not having made intercourse possible between us and the dead. Dejection drives them away, but hope brings them near. Flesh and bone they have parted with forever, and we need not expect to see them as we see each other, and to touch them as we can touch material things; but our love for them holds them close to our throbbing hearts, and we have only to bring ourselves into harmony with them to enrich our every solitude with visions of the life beyond. The natural presence we lose is transformed, but the spiritual presence we gain is eternal. Nothing is more common than to go into some homes where the blinds are closely drawn and the sunshine shut out, and find persons there sitting with idle hands, mourning the dead. They are wasting precious energies, for which God will surely call them to account. Duty lasts as long as life lasts, and their deprivation would lose half its bitterness if they would go out into the sunshine and carry a message of sympathy to others worse off than themselves. As long as we dwell upon our misfortune, and pity ourselves for it, we are miserable; but the moment we think we are not utterly crushed, and that the duties and responsibilities of life go right on regardless of our grief, that moment the clouds disperse, and we begin to see light. Man was not made to mourn. The dead are as much under the protection of the Eternal Goodness as when we walk with them side by side; and, instead of doing either them or ourselves a service by indulging in open rebellion against the inevitable decree of nature, we thereby repulse those spiritual visions through which alone living communion can be established between them and ourselves.

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*THE CONGRESS OF EVOLUTIONISTS AT THE WORLD'S FAIR.**

At the close of one of the brightest papers read before the Congress, that of Rev. Mr. Simmons of Minneapolis, a lady turned to me in great perplexity, and asked, "Is he a Christian?" "Yes," I replied, "a double-distilled one, first through the alembic of history, and then through that of evolution." She looked at me sharply through her glasses, and, detecting nothing but sanity in my eyes and soberness in my breath, asked again, "But what does he do with the first chapter of Genesis?" "Well, he puts that with the other things into his evolution, and it comes out in its proper order all right," I replied, "and a great deal more lovely than it was as history." There

*This article was prepared for our last month's issue. The delay, however, does not destroy its interest.—Editor.

was a pause, and then the final question, "What denomination is he?" "A Unitarian," I said. Her only comment was a prolonged "Oh-h-h-h!" But that "Oh-h-h-h!" —Weismann himself never packed more hereditary molecules into the little germinal vesicle which transmits from generation to generation the form and qualities of each animal species than she did meanings into the unwritable quirks and twirls with which she pronounced its two letters. It expressed first the fact of an outside evangelical mind which had had some contact with Unitarianism; second, that a man's being of that faith accounted to her for any number of strange beliefs that he might be guilty of in other directions; third, though the exclamation is one of astonishment, she managed to indicate through it that she was not a particle astonished at the views in question, seeing they had come from such a source; fourthly, the existence in her mind of a great bundle of permanent astonishments gathered up through years that people who indulged in all the heresies and unbeliefs of the rankest infidelity could have at the same time so many of the more attractive virtues and excellencies of the Christian character and be such interesting and likable companions; and, lastly, a slowly diminishing series of admirations, respects, and envies for a class of thinkers who had solved the problem of how to hold on to something vital in the dear old faith of their childhood, and yet accept in full this charming new philosophy of the world's maturity.

Her "Oh-h-h-h!" if it could only be repeated as she gave it, would be, perhaps, the best possible condensed report of the whole Congress. Its meetings, to be sure, were not arranged for or participated in by Unitarians exclusively, for some of its most active friends were of other connections and of none at all, nor given intentionally a religious character, for many of the subjects treated were in themselves wholly secular; but it became of itself spontaneously the expression of that large and hopeful faith, rooted in the past, yet unfolding evermore in the present, which is the best characteristic of all liberal religion. It was fittingly a part of the World's Fair exhibits; for, among all the collections of fruits, manufactures, inventions, arts, sciences, charities, reforms, and religions which the Fair has brought together, none is richer, more ingenious, more beautiful as a work of art, more distinctive of the nineteenth century, and more truly a matter of world-wide interest than its great fundamental truths. And its three days' sessions followed appropriately the Parliament of Religions; for it dealt inevitably with not a few of the problems which that body failed to handle, and, in its doctrine of integration as the final step after differentiation it gave, better than the Parliament itself did, the true principle on which alone unity anywhere can be brought about.

In harmony with the purpose of the Fair as an exhibition of the world's work, the papers read did not aim to be the presentation of new and original investigations and discoveries by the acknowledged masters in science and philosophy, any more than the displays in the Electricity and Transportation Buildings did of freshly invented contrivances by Edison and Herreshof, but were a review of the history of evolution, a tribute to its heroic originators, a survey of the progress it has made in popular acceptance, a discussion of its bearings on the great problems of our time, and a glance at its promise for the future as a helper in the world's work. Spencer, Wallace, Huxley, and Haeckel lent it dignity by sending papers expressive of their sympathy with its objects and aiding somewhat in its discussions; but most of its work was done by amateurs who have taken the ore dug by others from the original mines of truth, and furnaced and hammered it out into new forms and new purity, and applied it to fresh uses; and it is not too much to say that their essays suffered nothing as to value and a clear understanding of the subject in comparison with those of its world-famed authorities. The two things are distinct needs, requiring often distinct orders of mind; and the use of the two was in harmony with the principle acted upon in the Parliament of Religions, and through all the congresses, where not only the theologians and original thinkers, but the preachers and practical workers, were recognized and used.

Biology and what may be called the roots of the evolution tree down in the soil of matter and of animal life were not neglected; but its higher branches, psychology,

sociology, economics, philosophy, ethics, reform, and religion, got the larger share of attention, even the papers, on its other themes, all of them, running up into these more ethereal departments. Every participant was thorough-going in his acceptance and application of the evolution philosophy. No disposition was manifested, such as some timid, half-way students have shown a tendency towards, to adopt it as explaining the origin from an animal ancestry of only the lower phenomena of life and mind, and then to fall back on the old creation theory as the necessary way of accounting for consciousness, conscience, and the spiritual nature. But, on the other hand, there was no making duty a thing of dust, or spirit a phenomenon of matter,—no "monkeying" with the mysteries of soul, or implication that because man had come from a beast once he is justified in making a beast of himself again. The feet were planted on the soil, but the eyes were turned to the sky,—the beginning recognized as nebulous mist, but the outcome as spiritual sunshine. Even Mr. Haeckel, who now, more than Huxley or Tyndall, is supposed to stand for materialism, claimed for his atoms most emphatically a soul, and was as pronounced in his recognition of actual ethics as ever was any intuitional philosopher.

It was noticeable, also, that the audience as regards this upward look was thoroughly in sympathy with the speakers. It was not a large gathering, the Parliament of Religions immediately preceding it having received and exhausted the crowd; and the place of the meetings, the Art Palace up in the city of Chicago, was a building where the addresses were continually punctured and blotted and crossed out, as the religious ones held in the same place were, by the shrieks and pawings and gaspings of the Illinois railroad's steam-engines, yet in their megalosaurian state. But it was composed of intelligent representative people, some, to be sure, of the "Oh" exclaiming order, but all serious and earnest men and women. And not only the good speaking and the bright and witty points got applauded, but everything which showed the openings of the subject up into a larger ethics, humanitarianism, and religion received from them a doubly emphasized indorsement.

The Congress, while limited and unfilled in some of its departments, especially that of economics, was significant, most of all, as being the first of its kind, and as showing the effect of the new philosophy on its disciples and advocates. It dispelled utterly the fear once felt by so many persons, that it was to result, even at the best, in a transition state of materialism and moral confusion, and equally the idea that it is a far-off, nebulous speculation, with no bearing at all on actual affairs. It is to be, beyond question, an uplifting, strengthening, and intensely practical philosophy, the most so of any the world has ever seen. The recognition at the meetings was clear and distinct that it is not only an account of how the universe, material and spiritual, has thus far come about, but a statement of the great natural laws and principles by which its work is still everywhere being carried on, and in obedience to which alone success can anywhere be reached. There is not a field of human effort to which it does not apply, not a charity or reform in which its use would not save human beings uncountable wastes of money and toil, without discouraging at all man's rational intervention. It it is the best conceivable antidote to wild schemes of social regeneration, whether legal or revolutionary, as showing alike their needlessness and their impossibility. And the conclusion was wisely reached at its final meeting that, while as distinct organized means, it has no mission at all, yet as nature's method, taught through every possible channel, it has one as wide as the world.

JOHN C. KIMBALL.

IS AN ETHICAL BASIS FOR A CHURCH PRACTICABLE?

The churches of Christendom during these nineteen centuries have had two bases of fellowship,—creed, or belief, and character. Whether having a written creed to which all members were bound to assent or not, all such churches have had some common groundwork of belief upon which the organization has rested and for which it has stood. There has also been the test of character, or, better stated, the intention to acquire character. No church from Paul's time down has failed to insist in some way upon love for righteousness and struggle

after it as a requisite for its fellowship. Historically, churches have conditioned their fellowship on these two tests, belief and character.

During the greater part of Christian history churches have deemed it necessary to define the limits of belief very strictly. Orthodoxy in belief has been the more important of the two tests of fellowship: at least more stress has been laid upon it. The church creeds have been long, and have covered nearly the whole ground of religious thought. They have given little room for a subscriber to think freely, but have definitely prescribed just what a member shall believe in regard to all matters of religious thought.

But, with the increased freedom of individual thought which modern times have brought in all directions, creed tests have been relaxed. There has been a growing disposition to allow a certain freedom of thought and to tolerate differences of opinion upon many matters of religious belief, insistence on uniformity being restricted to certain beliefs deemed fundamental. Along with this tendency to shorten the creeds has gone a tendency to lay greater stress upon character as a test of fellowship. To such lengths have these tendencies gone that they have given rise to the question, Why have any creed at all? Why may churches not organize around a common purpose and aim as well as around a common belief? Why not cut off one of the prevailing tests of fellowship, and condition it wholly upon character? In short, Why not make the basis of church fellowship wholly ethical?

But fine as this ideal seems, and worthy as the spirit and motive are out of which this attempt springs, we are met at the outset by the question, Is this ethical basis for a church practicable? In trying to answer this, let us first make sure what this basis means. It means that men of all religious beliefs and of no religious belief, if such a state of mind is possible, may become members of this church, and may be called to its ministry. Theist and atheist, Calvinist and Unitarian, Catholic and Protestant, Jew and Mohammedan, stand on equal footing within its pale. It means that this church is committed to no faith, but entertains all; that it does not promulgate nor work for any set of religious ideas; that it does not posit any creed as true, but is simply a searcher after truth. While always seeking after truth, it is precluded by its constitution from accepting anything as truth; for by no possibility can all its members be brought to agree upon any statement of religious truth. All they can agree upon is the desirability of the spirit of love, and of following truth and righteousness. Here love is the only positive element; for, while truth and righteousness are recognized as desirable, there is chance for a great difference of opinion as to what constitutes truth and righteousness.

Now is this a practical working basis for a church? Here a distinction should be marked. Of course, it is a sufficient basis for an Ethical Culture society. We have such societies organized on this basis, and doing good and noble work. But we are here concerned not with Ethical Culture societies, but with churches, with religious organizations. Ethical societies get on upon this basis, simply because they have nothing to say upon strictly religious questions. They affirm neither theism nor atheism, they say nothing as to man's origin and destiny; nor in regard to his relation to the World Spirit, if there be one. They are under no call to do so. But a church cannot ignore these questions. To be a church, it must deal with these great religious problems.

Now, when a church organized on this ethical basis comes to deal with these questions, how does it find itself situated? Is it in position to do good work? Is it free as it purports to be? To answer these questions best, let us take a concrete case. The suggestion for this illustration came from an admirable address given a few months ago in Chicago, by Rev. Mr. Dole, upon "The Free Church, and What it will cost."

Let us take the case of a frontier town that has rapidly developed into a small city of two or three thousand inhabitants, but has no church. Let the people be somewhat above those of the average frontier town in intelligence and morality, so that they are agreed upon the need of having a church. Sunday is already well observed as a day of rest. So on some fine Sunday morning the citizens meet in open convention to devise plans for a church. Let us suppose

there is remarkably good feeling toward one another among the inhabitants; that they work well together upon all matters of town interest,—for instance, they are unanimously opposed to the liquor traffic, and have prohibited it. There is much enthusiasm for having a single church: they say they have united on all town matters so far, why divide on religious matters, and open the way to strife? So they agree to have a single church, in which all rightly disposed people shall have equal standing without regard to belief. This is purely the ethical basis, and here are very favorable conditions for inaugurating this experiment.

But, with all the unanimity in sentiment, it is recognized that there are wide differences of religious views. Some have been bred Catholics, others Protestants; and each has a preference for his ancestral religion. This difference holds true in regard to the various Protestant sects. Again, some are pronounced free thinkers. There are also Jews, theosophists, and followers of Confucius. It is desired, so far as possible, to have each one suited as regards the kind of preaching. Hence one proposes that a census be taken to find out the denominational preferences of each, and that the Sundays be divided among the various sects according to their proportionate numbers. But some one else objects to this. He says it is simply the old method of a union meeting-house, which was tried among the sects in his native New England village when he was a boy, and he well remembers the strife it engendered among the various denominations. The strongest sect finally got entire control. He objects, too, that this would be not a single church at all, but that they would be divided into various churches, and thus they would not realize their ideal Free Church without regard to creed. This reasoning is so sound that all fall in with it, and agree that they must have one church only at all events, and one minister. The question then arises whom shall they call for a minister. One man, who is of Presbyterian lineage, says he knows a young man in that church who, he thinks, would suit; and others of different sectarian leanings present other names. When one considers the great difficulty churches with a common basis of belief now have in uniting upon a minister, it is evident that, if this free-for-all church begins to hear candidates, it will have an almost insurmountable difficulty in uniting upon any man. At the outset its basis of organization would seem quite impracticable; but let us waive this difficulty, and suppose a minister to have been settled.

By its constitution, even if not written, this is a church, a religious society. The people expect some kind of deliverances from the pulpit upon the great problems of religion. Many desire some recognition of God, Christ, and immortality, and desire a form of prayer in the service. Others are opposed to these ideas, or at least are not satisfied with the kind of recognition given which the most desire. It is evident that the minister is placed in an embarrassing position: he is hampered on every side. It is a Free Church, but the pulpit has no freedom. The strictest orthodox minister has more freedom than he. There is nominal freedom, but no real freedom. But some position he must take, for failure to do this would be as unsatisfactory as positivism. But, whatever position he takes, he must oppose the opinions of certain of his congregation. Now, men will support the propagation of ideas in which they believe; but it is too much to ask of human nature that it support a preaching which is destructive of one's faith. How long this Free Church will hold together will depend upon the breadth, wisdom, piety, and tact of the minister; but, granting him a large measure of all these qualities, it is evident that he cannot hold together long all these various minds. Beliefs are sacred matters with most men: what seems to them true is true for them. Truth is sacred, and is not to be lightly ignored or opposed. No one man, be he never so catholic, can represent and advocate all phases of thought and faith. Sooner or later some will withdraw from this church, because it does not represent them in matters most sacred and vital in their minds. In the end this great Free Church must either fail entirely or pass into a church with a basis of some more or less definite belief.

It may be said that the societies organized on an ethical basis are perfectly free to affirm whatever they may please in regard to doctrine, and, whatever dogmatic positions they may take, that they are on the

ethical basis so long as they do not require assent to these positions as a test of fellowship. But, if this be true in letter, it is not in spirit; and here lies the great mistake of those who advocate the ethical basis. For, since men will not support a church which is opposed to their ideas of truth, men who are not in accord with the positions laid down by this church are as much shut out of it as if they were required to assent to a creed.

In reality, to affirm anything whatever in regard to religious faith, though it is not held as a test of fellowship, is to step off the ethical basis. A church may profess to stand only for truth, love, and righteousness; it may even think it so stands; it may open its doors to all who believe in these ideas and desire to work for them; it may thus believe itself on a purely ethical basis. But if it is a church, and not simply a society for ethical culture, if it attempts to deal with religious thought at all, it cannot hold to its ethical basis. It must posit some kind of religious faith, and in so doing it commits itself to a creed. On its part it may still welcome all without regard to their beliefs: it may stand with arms wide open, and make no attempt to dictate its faith to those who come to it; but this does not make it a free church on the ethical basis. It is often thought that we have a free church when we do not ask its members to assent to any creed; but, the moment a church assumes any position or allies itself with any religious movement, it ceases to be free. It does not, indeed, shut out any one arbitrarily, but it does just as effectually by preaching a doctrine or view of religion; for, by the nature of things, men will not support a church which is opposed to their ideas of truth.

Practically, no church was ever started on this purely ethical basis, or, if so started, stands upon it. The so-called Free Churches and Peoples' Churches, which require no test of belief for their fellowship, take definite positions upon all great religious themes. They are generally started by men who, while they may be very broad and tolerant, yet have very positive beliefs. The men who are the warmest advocates of the ethical basis in reality organize their churches along definite lines of thought and belief inconsistent with that basis. Nominally, these churches are free to all; but, in practice, they attract only a limited class,—namely, the men and women who are in accord in the main with the intellectual position of the pulpit. The orthodox Baptist or Presbyterian is never to be found permanently therein. As such movements develop, however heterogeneous may have been the following at first, their adherents sift down to those who have a faith or a philosophy of life similar to each other in the main. Those not in sympathy with this sentiment drop out. Though free in name and requiring no dogmatic tests of fellowship, yet such churches are by no means free churches, including all shades of belief. Though liberal in faith, they are as much limited by not being able to attract the orthodox believer as the orthodox churches are in not being able to attract the Unitarian and free thinker. Every movement must have its limitations: even freedom implies limitations of some kind. What is more, by the nature of things one finds his greatest freedom by entering into some kind of limitations. As we have seen in our illustration of the attempted Free Church in the frontier town, the attempt to throw off all limitations of creed and to have the absolutely Free Church, uncommitted to any position, is to fetter the thought and work of a church in the strictest way, is to restrict it within the narrowest limits instead of giving it freedom. The demand for an absolutely free church is chimerical. An Ethical Society can be established without any limitations of religious thought; but to attempt to build a church, a religious organization, without any creed basis, is impracticable. It is not necessary for a church to define the limits of the thought of its members upon all matters of belief, but consent to some truth or to a faith in certain ideas as true is necessary to a working organization. It is impossible, therefore, under existing conditions, to do away the creed basis entirely: a common ethical purpose is not a sufficient basis for a church. Some agreement upon the great fundamentals of religious thought there must be. Whether that creed be written or unwritten is perhaps not a matter of great importance: each method has its advantages and its disadvantages; but, written or unwritten, some consensus of belief there must be, in

order that a church be a working organization.

The error of those who do not agree with this position is, as it seems, in confusing the duty of fellowship with that of toleration. It is proper that each church should be tolerant, and especially is this required of liberal churches; for otherwise they belie their name. It is proper that a liberal church should open its doors to persons of all shades of belief and to those of no belief who may be willing to support it or to join in its philanthropic work; but, in order to do the best and most effective work, a church must be organized upon some definite lines of religious thought. It must be more than a mere seeker after truth: it must hold to some thought as truth.

In its practical working each church assents to this position, even if rejecting it theoretically. A church may profess that it requires no dogmatic tests of fellowship, and welcomes all who stand for truth, love, and righteousness; but, practically, the most undogmatic church stands for more than truth in general, love, and righteousness. From its pulpit certain affirmations are made week after week in regard to man and God, human nature, human destiny, and man's relation to the universe. Theoretically, they may not bind any other than the preacher; but, practically, they commit the church calling that minister unto the main lines of thought laid down. No church can evade that responsibility by claiming to stand only for truth, love, and righteousness, without attempting to define in some general way, at least, what it holds as truth.

RODNEY F. JOHONNOT.

Oak Park, Ill.

SHOULD CHURCHES BE CLOSED SIX DAYS IN THE WEEK?

Do churches serve the purpose for which they were created? is a question often asked by church people themselves and by philanthropic people outside the churches.

Are they reaching the souls that need salvation? Do they touch the great mass of people in humble life? Do they reach out for the thousands of young men in our cities who are strolling into pathways of gilded sin?

In the city of Detroit, on a fashionable avenue there are ten churches, some of them miracles of art, costing large sums of money, —one of them $200,000, it is said. They are used one day in the week, and closed the other six days. On Sundays they receive within their doors crowds of handsomely dressed people, good people who enjoy a good sermon. On six days of the week these handsome edifices are closed, unused, useless, except as specimens of architecture. A young man or woman roaming the streets of the city, fruitlessly searching for a situation, discouraged, homesick, without money and without friends, on the brink of despair might reasonably exclaim before one of these dark churches, "If this is God's house, why does he not look out upon me in my despair, and give me one ray of hope to comfort me!"

On this same avenue are brilliantly lighted, elegantly appointed saloons, enticing young men all the six days to enter their cheerful precincts. There they find music, light, freedom, amusement, sociability, and the wine-cup, and not far distant another gilded palace of perdition. What are the churches doing to reach the souls that are being drawn into these brilliant vestibules of hell? Why should not churches offer attractions of the nature of safe amusements, delightful resting-places, social homes to young men in a city, many of whom are far from their families and away from all home influences?

Is a church too sacred a building to have somewhere beneath its roof a billiard-room, a bowling-alley, a reading-room, well lighted and warm, a conversation-room, where young men could meet their friends and have a pleasant chat? Could there not be committees of earnest young people (such as may be found in every church) who would superintend such rooms, arranging a programme of music for one evening, a discussion for another, lectures for others, and leave one to be devoted to innocent games and social conversation,—something after the manner of Toynbee Hall? Or, even if a committee had to be paid for its services, that need not be a serious difficulty. Better a plain church and a permanent fund for this kind of work than a costly church, wrapped in silence and sanctified exclusiveness.

I would have at these evenings no talk on

dogmatic religion, no proselyting, but cheerful sympathy and encouragement, with an upward tendency, a home atmosphere as seductive as the most brilliant saloon. Such an open home in a church would attract many young men who would otherwise seek the variety theatre, the saloon, and the gilded parlors of the demi-monde.

There might stroll in some of the *proletariate*, some without polished manners; but is it not these the church needs to reach? It is a reproach to our civilization that it has given over to vice so many avenues to the heart of youth.

A shrewd deacon in the early days said, "Why let the devil have all the good tunes?" And we may well ask to-day, Why surrender to saloons, low theatres, and vice the attractions of light and music and gayety?

Our great cities are filled with the youths who are to be the men of the future, and it behooves the Church to assist in finding a way to save them to themselves and to the community. Costly churches standing in silent grandeur have less power for salvation than noble and pleasant companionship, and that sympathy which reaches out to find a brother, and draws him into paths that lead to the higher life.

Helen P. Jenkins.

Detroit, Mich.

A UNIVERSALIST "LEAGUE."

Rev. Dr. Henry Blanchard of Portland, Me., and a number of other well-known and influential Universalist clergymen, have recently formed an organization to be known as "The Universalist League," with the purpose of endeavoring to bring their denomination, as a whole, more distinctly into line with the progressive religious thought of the time than at present it seems to them to be. Dr. Blanchard writes: —

"For several years it has seemed to me very desirable that a movement should be started to secure closer co-operation among the 'Liberals' of the Universalist clergy. These do not like to monopolize the name. They recognize the love of freedom on the part of those from whom they differ. But 'Liberal' and 'Conservative' are necessary terms. They designate very clearly two parties in all denominations. These two exist in the Universalist Church. Having urged others to take the first step in such a movement, it seems to me my duty to wait no longer. In conjunction with some well-known brethren, therefore, I have prepared a declaration of purpose. It is as follows": —

We, the undersigned, associate ourselves in an organization to be known as "The Universalist League." We desire to serve the Universalist Church. We believe that it is possible to make this Church a greater power for good among men. We revere the memories of our fathers, but we believe that the sons have a larger work to do.

We see that vast and far-reaching changes of religious opinions have taken place during the last twenty-five years. We believe that a living church will adapt itself to the living issues of the living present. We desire that the Universalist Church shall take a large place in the leadership of learning and philanthropy. We believe that this Church can gain increase of power, dignity of position, and larger following and usefulness by a change of attitude towards other bodies and of emphasis in its teachings.

We believe that it is its duty to cultivate fraternal relations with the Unitarian and other religious and ethical associations. We believe that it is its duty to make emphatic advocacy of the truths of the "Higher Criticism," of the fact that all religions deserve reverence and study, of the thought that action in this life has great influence upon the spiritual condition of the life in another world, and of the need of applying Christianity to the great social problems of the day.

To secure the results at which we aim, we will use the agencies of the press, the platform, and the pulpit; and we invite the co-operation of those who sympathize with our purpose and share our hopes.

To this statement of purpose Dr. Blanchard adds by way of explanation: "We mean by the 'agency of the press' that Liberals shall write for our papers and demand publication. We are part, and a very large part, of the Universalist Church. We hold that our communications should have a place in our denominational papers if these are representative of the whole body. We hold that editors have no right to make the papers chiefly the organs of our conservative brethren. We believe that our Publishing House desires to give opportunity to Liberals as well as to Conservatives. By the

'agency of the platform' we mean the holding of public meetings under the auspices of the League. It seems to me very important that such a meeting should be held in Boston next May, and also in Chicago, about the same time, at which all the great subjects indicated in the declaration shall be presented by well-known speakers. By the 'agency of the pulpit' we mean the wise, constructive, genial presentation of the results of modern scholarship to our congregations. My own experience teaches me how gladly these will hear. My purpose, and that of my coworkers, is to do our best to make strong, respected, and useful our beloved Church. For the present we invite only clergymen. Ultimately, it may be best to invite the laity."

Of course, it is natural that Unitarians should sympathize with the general aims of this "League." Believing, as we do, that Universalists and Unitarians are called, in the providence of God, to essentially the same great mission, we are rejoiced at every effort that is put forth to bring the two churches nearer together. Certain it is that many preachers, thinkers, and writers in the Universalist body are as broad and forward-looking in their spirit as any that can be found in any section of the Christian Church. That these should band themselves together to make their influence increasingly felt in their denomination is a hopeful sign.

A SPRIG OF HOLLY.

So gracious is the time, we say,
  When Christmas comes with gifts of cheer!
More beautiful it is than May,
  When flowers bloom and birds appear.
It is the gladness of the soul
  Assured that heaven's not far away,
But can our lives in love control:
  This is the truth of Christmas Day!

Now fruits of friendship shine amid
  Green boughs that winter cannot kill;
Beneath snow-selfishness is hid
  A life that can all hope fulfil:
We might be kind and good and true,
  Whatever carping cynics say,—
Each life to each like sun and dew,—
  So speaks to us sweet Christmas Day!

Love's holy child shall lead the race
  Into God's kingdom pure and sweet,
Where souls are clothed in heavenly grace,
  Where broken hearts their brothers meet.
Divineness comes to human kind,
  When we love's inward light obey;
So like a summer in the mind,
  Which nurtures flowers, is Christmas Day!

WILLIAM BRUNTON.

Whitman, Mass.

LUCY STONE.

In the death of Mrs. Lucy Stone the country loses one of the noblest, most heroic, and most beautiful characters that thus far in its history it has produced. We give below the addresses of William Lloyd Garrison and Mrs. Mary A. Livermore delivered at the funeral services in the Church of the Disciples on October 21, also Mrs. Julia Ward Howe's poem read on the same occasion. Other addresses were delivered by Rev. Charles G. Ames, Thomas Wentworth Higginson, Miss Mary Grew, Rev. S. J. Barrows, Mrs. Ormiston Chant, Mrs. Edna D. Cheney, and Mrs. Anna Garlin Spencer. Our limited space excludes these; but those which we do give are enough to afford at least an inspiring glimpse of a character of singular loveliness and strength, and of a life-work of unusual singleness of aim, bravery, and usefulness. The *Woman's Journal*, which was founded by Mrs. Stone, makes its issue of October 28 a memorial number. It is from this that we take the following addresses:—

MR. GARRISON'S ADDRESS.

It would ill accord with the spirit of our friend's life if, at the soul's new birth, as she believed, we who survive her should indulge in sorrow and regret. The note of triumph and congratulation best meets the occasion. A noble life, fully rounded, an age ripened with wisdom and experience, a nature unimbittered by disappointments, a hopefulness that could not be quenched, an exemption from mental infirmity, and a home of purest love leave only room for rejoicing. She has fought the good fight, and kept the faith. She will lead the column in the struggle that remains. No meeting for the cause of woman, no pleading at the State House for the belated law of justice that must be granted, that will not feel her presence with added power. The influence of that sweet, benignant face, of that sympathetic voice which never failed to inspire affectionate respect, of that character so

simple and genuine and steadfast, will encompass us, as we take up anew with fresh resolve the object of her life. Always, as the old friends gather together in council or to rejoice over victories gained, the name of Lucy Stone will spring unbidden to earnest lips, and the mind's eye will picture her gracious figure in the van.

Before Lucy Stone became the prominent champion of her sex, she espoused the cause of the American slave, and is inseparably identified with the historic anti-slavery movement. It is a coincidence that this day marks the fifty-eighth anniversary of the Boston mob. It was a double battle she was forced to wage. Before women could speak effectively for the negro, they were forced to vindicate a woman's right to speak at all. The Grimké sisters and Abby Kelley had broken out the thorny path with bleeding feet; but, when the young, enthusiastic woman from Oberlin College deliberately chose to follow these pioneers and martyrs, she summoned a courage equal to their own. The young women of to-day who walk over the broad, smooth highway of college education and professional life can never realize what popular contempt and cruel opposition the laborious builders overcame. Little wonder that delicate women should then shrink from the coarse abuse of press and party, and, above all, the disapproval of friends and neighbors.

There are yet many living who can remember the advent of this bright, charming, earnest graduate, as she put on the armor for the slave. It was a joy to see and hear her at the anti-slavery conventions, while in a social way she won all hearts. When the conventions scattered, the refreshed workers took up again their weary apostolic task. Imagine this lover of refinement and peace travelling unattended into lonesome country districts, lodging in humble dwellings or seeking the cold shelter of a tavern, and speaking to small numbers in cheerless halls or school-houses, where curiosity had to be satisfied before attention could be won to the subject of the lecture. The marvel is, when the naturally robust constitution of Theodore Parker succumbed to lack of proper nourishment and the terrors of chilling "spare chambers" on his lecture tours, that any of the early women speakers lived to tell the tale. It was not uncommon for the lecturer to arrive in town, and, finding no advertisement of the meeting, herself nail up on trees and fences the notice of the place and time. Prejudice was to be allayed, combativeness softened by reason and forbearance, and abuse accepted with patience and philosophy. Potent as was the public speech of Lucy Stone, doubtless her presence in stranger households made more converts than her addresses; for even those who received her reluctantly as a guest soon found that they had entertained an angel unawares. Who that met her in this relation could think or say an unkind thing against her ever after?

When happy marriage and motherhood came to her, all her loving nature flowered out the more. When hostile critics dwelt on the ruin of family life and the masculine characteristics sure to be developed by the participation of women in politics or reform, until it almost seemed as if such a course was flying in the face of nature, we could rest secure in such examples of domestic life as hers. As though unselfish devotion to one's fellow-creatures could bring aught but blessings to the home!

The triumph of abolition and the emancipation of the slave left Mrs. Stone free to concentrate her entire energy upon the suffrage cause. How pathetic was her oft-expressed wish to see the triumph of this, too! Who can forget her plaintive appeals for justice before the legislative committees? That she did not live to see her dear Massachusetts range itself in the column of equal rights puts us all the more under bonds to make the Commonwealth worthy of this eminent citizen who has contributed so much to its true eminence.

When the struggle for enfranchisement is over and the victory won, the fame of Lucy Stone will not be narrowed to a movement or an agitation. It will be plain that by her labors and that of her companions something greater and more far-reaching has been accomplished: that representative government, now representative only in name, has itself been saved. She takes her place among the founders of the true republic.

Our dear friend's unswerving faith in the Eternal Goodness which rules the universe did not forsake her when the time of parting came. "I feel as if there were ten years

more of work in me," she said; "but, if I am to go now, doubtless other work awaits me elsewhere." It is impossible to reconcile the indestructibility of matter with the annihilation of spirit. How fitting in this case Whittier's lines to Mrs. Child,

"Sure the Divine economy must be
Conservative of thee"!

But no personal eulogy, no words to soften the bereavement which death always brings, natural and benevolent as the law of nature is, would satisfy the wishes of the friend and heroine we come to honor. As in the sick-room her face lightened and her soul was uplifted by the news that New Zealand had enacted woman suffrage, so would she wish that in her dying her loved cause should gain new strength. The significance of this occasion will be lost if we fail to consecrate ourselves anew to a realization of the dream which inspired this noble life.

MRS. LIVERMORE'S ADDRESS.

On Lucy Stone's last birthday I wrote her a letter. She had had seventy-four birthdays before, but I never had happened to write her a letter on any one of them. She was at Gardner, in the home of her sister, hoping for a little longer life; for she said she should be glad to live if it were the Divine Order. I was ill myself; and, after lamenting our demoralized condition, I wrote, "There is nothing for us to do, Lucy, but to put away all thoughts of sickness, and gird ourselves up, and keep on together with the procession to the end." In her reply she said: "Thank you for that. We will do it. We will keep together, and be good comrades straight to the end."

She did not realize her expectation, but came back to her home, and failed rapidly. Then came a letter that was like a thunderbolt out of a clear sky: "If you want to see Lucy again, you must come soon." I went to her chamber, and found her facing the future, calm, fearless, with much more of composure and strength than any person from the outside world could possibly manifest in her presence. For a moment she put one hand over her eyes, to keep back the tears, and reached out the other to me, saying, "I pledged you that I would keep up with the procession to the end; but I have dropped out, and you will go on without me."

We had planned to attend half a dozen conventions together in September and October. She remembered it. Near death, already feeling the atmosphere of the other life breathing upon her, she recalled our purpose, and said, "You will go to the conventions alone," and so I did. She was a brave woman from the beginning to the end, a heroic woman, such as I have never known in my life, who dared as a young girl stand up and battle against all the united world for her ideal. She was brave now; and, as I came away, these were her words: "Well, good-by! If we don't meet again, never mind. We shall meet sometime, somewhere: be sure of that. We shall be busy together again in some good work somewhere; and we will be good comrades again somewhere."

Somehow, I haven't a doubt of it. Let us hush these bewailing hearts of ours that cry out when the knife of separation cuts away those with whom we have had comradeship and fellowship. And there is no comradeship in the world like that which grows up between people who work together for a grand cause year after year, enduring contumely and ostracism, watching its slow progress together with quiet patience, receiving defeat together and sometimes victory, and yet with no other course open to them but to keep steadily at work. People sometimes said that Lucy Stone was narrow. Yes, she was. She had the narrowness of Saint Paul, who said, "This one thing I do!" and the one great work she imposed on herself she adhered to straight to the end. If a thing was to be done, that was right, all the world united could not induce her to turn aside from it. Do it she would, let come what might come. That was her right and her privilege.

I have read a newspaper article within a few days which declared that our friend thought woman suffrage would accomplish everything,—that was the end for which she toiled. She never for a moment believed that woman suffrage was the end. She regarded the ballot as a means to an end. After women were enfranchised, the real work would begin. And she saw this so clearly that she never faltered. "When I began to work for woman suffrage," she

said to me, "it was so hard and so difficult that, if I had been put at the foot of the loftiest peak of the Rocky Mountains, with a jack-knife in hand, and had been told, 'Hew your way up,' it would have been pastime compared with my task." But she never faltered, though she often suffered. I have seen her in moments of keenest anguish over a defeat that she expected would be a moderate victory. I have seen her so wrung with anguish over the wrongs of women that she could not weep; and I have seen her weep over them, and then her grief would break us down, and we would weep together. For she had such ability to bear and to hope on, always believing that she would live to see the end, that, when she gave way to temporary despondency, we dropped into temporary despair.

Single-hearted, working for women only, she distinguished herself in this particular above all who have worked for women. All the rest of us who worked with her had other hobbies and went into other employments. We went into literature and philanthropy, we worked for the religious organizations in which we had a place and a name, joined clubs and worked for them, travelled in Europe, went to India, to California, to Florida, travelled through the South and West, held receptions and attended receptions; but she could not be drawn into anything of the kind. "My one work is for women, and I must do it. This one thing I do!" And that one thing she did for half a century. We can never realize how much we are indebted to her until we have the whole story of her heroic, unselfish life written out, as I hope and believe we shall. And all the while her work was done quietly, tremendous as it was; and she made no fuss. I have sometimes said that this was her chief characteristic. Busy here and there in extending her ideas, never knowing an idle moment, she lived the most perfect life in her home, a marvellous housekeeper, a devoted wife, a glorious mother.

"Do not grieve," was one of her last messages. "Do not grieve for me. It is part of the Eternal Order that I shall go. I am going where it is better yet than here." We will try not to grieve for her, but to remember her words, and to carry on the work fallen from her hands.

LUCY STONE.

Full of honors and of years,
Lies our friend at rest,
Passing from earth's hopes and fears
To the ever Blest.

One of the anointed few
Touched with special grace,
For a life whose service true
Should redeem the race.

Where is that persuasive tone
Welcome in our ears?
Still I hear it, sounding on
Through the golden spheres.

When we raise our battle-cry
For the holy Right,
We shall feel her drawing nigh
With a spirit's might.

As the veil of flesh doth part,
We behold her rise,
Crowned with majesty of heart:
There true queendom lies.

JULIA WARD HOWE.

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*SOCIALISM IN AMERICA.**

For several years I have been waiting and hoping for a book on Socialism and Individualism, which would do justice to both, and at the same time refute their errors; and at last such a book has been produced. Rev. N. P. Gilman's "Socialism and the American Spirit" is the best book I have been able to find on social problems. It is characterized by depth of thought, breadth of view, a clear and forcible style, a fair and tolerant spirit, and, above all, by *level-headedness*. Unfortunately, many writers on social questions are cranks or hobbyists; but Mr. Gilman displays the best American spirit in his treatment of opponents and opposing views. He meets the Individualist and Socialist on their own ground,—the only possible ground to meet them on,—and refutes them not by theories, but by an appeal to facts familiar to all Americans.

Every reader of Spencer, Donisthorpe & Company, must have felt the unsatisfactoriness of their radical individualism as strongly as he has the absurdities of Marx's, Bellamy's, and Gronlund's visionary schemes. After reading Mr. Gilman's book, he will not only feel that there are dangerous fallacies in these two social theo-

*"SOCIALISM AND THE AMERICAN SPIRIT." By N. P. Gilman. Boston: Houghton, Mifflin & Co.

ries, but, better still, he will be able to refute them.

In the first chapter of his book, Mr. Gilman expounds the nature of Individualism and Socialism. The essence of the latter, according to Dr. Schäffle, "is the transformation of private and competing capital into a united, collective capital." Individualism, on the contrary, is "a system of production by means of private capital, held by single persons, firms, corporations, or co-operative associations. This method demands a free labor contract, open competition, and distribution to individuals. The Alpha and Omega of Individualism is, accordingly, private and competing capitals, with a large measure of individual freedom from State control." (p. 10.)

Mr. Gilman then goes on to show that "between the apparent fanaticism of the extreme socialist and the patent Philistinism of the extreme individualist there is sufficient standing ground for the great body of human beings who would not govern their lives by one hard and fast theory, but willingly confess that mankind is influenced by many forces, that progress is a resultant from the diverse action of these, and that the appeal is always open to experience." Mr. Gilman's book is devoted to an exposition and defence of this thesis, and it is admirably done.

The second chapter discusses the tendency to Socialism in this country, which is again and perhaps better discussed in Chapter V. In the last-named chapter the author divides the Socialists into two general classes; namely, foreigners (immigrants) and sentimentalists (readers of "Looking Backward," etc.). These latter consist of clergymen, teachers, philanthropists, men of leisure, a very few business men, and a large number of educated women. (p. 39.) In his chapter on "The American Spirit," Mr. Gilman names as its characteristics a love of personal liberty, practical conservatism, enterprise, competition, public spirit, and optimism; and his exposition may be accepted as, on the whole, correct. Certainly, these are the characteristics of the spirit of New England and the South and the older parts of the United States. But the important question arises, May not this spirit be greatly modified and foreignized by the heterogeneous elements of our Western population and future immigration? Will the spirit Mr. Gilman defines retain the ascendency in this country, or will other spirits get control? We whose great-great-grandfathers were born in America may hope that the old American spirit may continue to rule; but we must remember that this spirit is being adulterated, and we must not be lulled into a dangerous security. "Now that the best available land has been occupied," says our author, "and labor difficulties have arisen and multiplied, the congestion of our great cities with multitudes of Hungarians, Poles, and Italians calls for restrictive measures which shall throw upon the nations of Europe the rightful care of the ignorance, poverty, and incapacity of their own citizens. With immigration regulated in accordance with the first principles of international justice, America can still absorb a large foreign element, as she has done in the past, and out of the most unpromising material continue to make tolerable citizens." (p. 31.) In his admirable little book on "Our Country," Dr. Strong shows that the resources of this country are sufficient, when thoroughly developed, to support a thousand millions of people; and, as there are only about 65,000,000 now here, it would certainly seem to be unnecessary to prohibit immigration for many years to come. We should not let national prejudice influence us on this question. And, above all, we should eschew religious prejudice. I find here in the West a truly diabolical spirit springing up against immigrants from Roman Catholic countries, and every true American will protest against this intolerance and bigotry. Immigration has made our country what it is, and we have no more right to shut out immigrants than our fathers had. But Mr. Gilman is right in urging that immigration should be *regulated* in accordance with the principles of international justice, and in order to prevent a congestion of our great cities.

The step, however, from regulation to absolute prohibition is a short one for many people; and against this Americans must be on their guard.

In Chapter IV. Mr. Gilman shows that "American practice has never been in accordance with the theoretical individualism of closet philosophers"; and he handles

without gloves Herbert Spencer and the authors of that plausible but overstrained book, "A Plea for Liberty." The writers of this "Plea"—or, rather, piece of special pleading,—and Mr. Wordsworth Donisthorpe, in his work on "Individualism," display a truly delightful ignorance of American experience; and Mr. Gilman does good work in enlightening these philosophers.

The question of the rights of individuals and the functions of the government is as old as government itself; and, while Americans have not answered this question in accordance with the principles of individualism or socialism, yet they have come nearer to a just and practical settlement of the difficulty than any other people on the globe, and it is unpardonable ignorance or prejudice which leads writers to ignore our experience. We never ask whether a proposition squares with an *a priori* theory of government, but simply, Can or cannot the government do the thing proposed more effectively and economically than an individual or a corporation can? And, if this question be answered in the affirmative, we hand over the business to the government, and let individualists shriek to their hearts' content. In this way we have come to the conclusion that public free schools and libraries are beneficial, that municipalities may own and operate their gas and electric-light plants, their water-works, and (in some cases, at least) their street railways.

The hysterical shrieks of the authors of "A Plea for Liberty" against such an extension of State activity are simply amusing to us. If in the future it should appear that the State or the national government could own and operate the telephone, telegraph, and railroads of the country more effectively and economically than corporations can, we shall hand them over to the State or the nation. But we shall not be influenced much by European experience in this matter, because conditions are different here from what they are in Europe. We shall decide the question for ourselves. And, moreover, if we nationalize the telephone, telegraph, and railroad, we shall not feel obliged to go further, and make the State the complete owner of the means of production. We claim the right to adopt what is true and practicable in both individualism and socialism, and to reject what is false and absurd; and no amount of "logical consistency" will make us act otherwise. We prefer to be right to being logical. All this, and more like it, is forcibly and clearly shown in Chapters V., X., XI., and XII. of Mr. Gilman's book.

The author's discussion of "Nationalism" and "Christian Socialism" is clever and caustic. In reading it, one cannot be surprised that *The Dawn* should feel slightly "riled" by this criticism; and I doubt if Mr. Bellamy and Mr. Gilman would enjoy a cigar together after lunch. The reception of "Looking Backward" was certainly phenomenal; and it goes far to justify Mr. Gilman's charge that the socialists are largely sentimentalists. Sydney Smith said there were three sexes in the world,—men, women, and preachers.

The two classes last named eagerly accepted "Looking Backward" as the gospel of a new era; but the hard-headed business men and sober thinkers smiled, and passed on! No one can read Kingsley's "Alton Locke" and a history of his and Maurice's efforts toward social reform without being stirred to nobler thought and action on behalf of the poor; and yet the very fact that "Alton Locke" is as true to-day as it was forty years ago seems to indicate that "the way to Utopia" does not lie through "Christian Socialism." Mr. Gilman's exposition of the sociological ideas of Jesus (pp. 241–248) is as unconventional as it is reasonable. Without agreeing with him fully in all that he says, we may cordially assent when he says: "The modern Christianity that claims to be moral and spiritual cannot be bound to the letter of the New Testament, in Gospel or Epistle, when this touches matters distinctively industrial or political. A liberal adherence to the New Testament teachings, in every detail, would evidently lead to more than one procedure which modern men cannot but consider irrational." Adherence, however, to the spirit of Jesus in the spirit of love which he displayed and an application of the Golden Rule to all departments of life are absolutely necessary to a solution of industrial problems; and no one in the least familiar with the actual workings of the industrial world will maintain that this spirit and rule prevail among men. The socialist finds his stronghold here, and can gather ample material from

this source for denunciation of the wages-system.

Mr. Gilman is an earnest, not to say enthusiastic, advocate of "profit-sharing"; and his exposition of this doctrine, in this book and his older work specially devoted to the subject, is the best I have seen, better even than Mr. Sedley Taylor's, because it is more recent and deals with American conditions more fully. If I understand Mr. Gilman, he merely advocates profit-sharing as one step in the evolution of a higher form of the labor contract, not as its best and final form. And, viewed in this light, no one can reasonably object to profit-sharing. Anything that helps to destroy the antagonism between employer and employees and tends to identify their interests (these are certainly *not* identical now), is commendable. But, for one, I do not hope for much from profit-sharing. The difficulty is that the employer will not admit that his employee has any right to a share of the profits; and, when it is urged that such a bonus induces the employee to make extra efforts, the employer replies that he ought to do his best, anyway! It is possible, no doubt, that such "prejudices" may be overcome by the practical benefits of profit-sharing; and we may hope that this may happen. The laborer certainly deserves a larger share of the products of his labor than he generally gets, though not so much as the socialists claim for him; and the success with which we can impress this fact upon all classes will decide the labor question. It is to be hoped that so stimulating, suggestive, and delightful a book as Mr. Gilman's may be extensively read. It deserves a far wider reception than "Looking Backward," and no reader of the latter book should fail to study Mr. Gilman's.

HOWARD MACQUEARY.

TYPES OF THE SPIRIT.

The depth in all men and the depth in God call to each other.

Man's highest ideals start from a little way back. Ideals in the mind of God come from eternity.

How great a God is our God, and how manifold in his modes of being! He is infinite Wisdom, infinite Holiness, infinite Love, infinite Truth, Uplifter from imperfection and low estate, Revealer, infinite Creator and Savior. Many are the infinites, and into them all does our humanity send its roots. We derive our life at once from the fruits of the field and from the Holy Spirit in heaven.

Great is the amount of good *in*folded in humanity by the divine hand: many and divine and beautiful is the *un*folding also, by the same hand. Not less than the greatness that is seen in the first of creation is the greatness that lies hidden in the heart of the plan of evolution.

The nature of being is not only to *be*, but to be the *greatest*, the *most varied*, and the *most wonderful* possible,—as in the oak and the rose, in the firefly and the star, in the rivulet and the billowy sea, in the woods and the birds on the branches, in the mountains and the meadows, and in the races, arts, civilizations, and religions of man.

The objects of being are related as truth and the seeker, love and the loved one, principles ever on the way to applications, the affiliation of the high and the low, this century an older brother to the last, the sympathy and oneness of religion with religion, the alliance of God and Christ and humanity.

Life is the Lord's unfenced glebe, without mortgage or forfeiture. It is planted at first and in full with the precious seed of love, holiness, and truth. Though the growth be initiatory, it is pressed on by divine forces; though the tillage of the Lord's husbandmen be small, they have the promise of a rich harvest; though there be a lack of cultivation, of flowering and fruitage, still "a man's a man for a' that." The root of the matter is there. The everlasting germs of a great maturity are not failing. The Creator, as at first, so now, delights to use his power, and to be perfecting his work.

Often the wrong way that is turns out the right way that ought to be.

The red blush of shame mantling the face is not all a thing of the flesh. It is the eternal fire, breaking through and coming to the surface. And, further, the crimson

tinge of mortification on account of sin, falsehood, or crime detected, lighted from the celestial flame, and respondent to it, is one ground of the world's hope and reform.

If a suspended ball be set to swinging, it seeks a resting-place on this side and on that. But it reaches quiet only in the "line of direction," beneath the never-changing zenith. So life that is alien to the right lacks steadiness, is unsettled. It traverses an arc of some extent in pursuit of rest, hither and thither. But it finds rest only in a straight, upward faith, in a divine perpendicularity that never swerves; that is, it finds rest only in God.

W. M. Bicknell.

Malden, Mass.

CHICAGO LETTER.

The World's Fair is at an end, but things have been moving with dramatic swiftness and variety ever since, beginning with the tragic event of the assassination of Mayor Harrison. Once more we are plunged into the old discussion respecting the proper care and punishment of the criminal. It may be taken as a sign of advancing sentiment that the thought of the care which we owe the Prendergasts of society is mingled more and more with that of punishment; though public opinion proves itself still too vindictive in cases of this kind, and the desire to avenge is stronger than the desire justly to understand, correct, and save. Investigation into the history and antecedents of Prendergast seems to establish pretty clearly inherited mental conditions that amount practically to moral unaccountability. What then? How is society to protect itself against that particular form of dementia found in the "crank" or eccentric, whose peculiarities are of an inoffensive nature up to the last, when an extravagant and morbid self-estimate and love of notoriety can find no adequate means of expression but in the murderer's knife or pistol. Enlightened and humane people are agreed that it avails little either for public safety or good morals to hang a man for an offence like this, but the problem is not settled in this conclusion. It will not do simply to pronounce such a man insane, and send him to some asylum to remain only until a supposed cure has been wrought or accident favors his escape. There is something besides medical treatment needed here: a diseased will is harder to cure than a vicious one. The question of what to do with the Prendergasts after they are discovered is not easy to answer; but it is less difficult than that other, What to do with them before they are discovered? My meaning is plain in spite of the paradox.

We have had another visit from Col. Robert Ingersoll, who gave us his lecture on "The Gods," and paid his compliments to the Parliament of Religion in passing. "These World's Fair Congresses," he thinks, "came to the conclusion that their faiths were made out of the same cloth, and all worth about the same price." This is about as far as we should expect a thinker of the colonel's order to see into the meaning and purposes of such an event. He admitted incidentally that the churches were preaching better morals and less theology, but that did not hinder him from ridiculing and abusing them in his usual characteristic fashion. Searching about for a new illustration of the way religion persecutes science, he found it in astronomy, and made in this connection the rather startling assertion that none of the stars are named after the gods. Our own planetary system, with its Venus, Mercury, Jupiter, and Mars, probably does not count.

The World's Fair Auxiliary celebrated the close of the series of congresses with suitable ceremonies. Mr. Clarence Young, the busy and efficient secretary, read a report, and made an earnest plea for the publication of the entire summer's proceedings,— an appeal warmly seconded by other officials and the visiting delegates. Among the closing addresses in late October, none was of a more radical character than Mrs. Palmer's, President of the Board of Lady Managers. The sterling and heroic ring in many of Mrs. Palmer's public utterances during her official reign has compelled attention from all sides. There is little public speaking of either men or women that has the dignity and soundness of statement of this woman's, so recently introduced to the ranks of public leadership. She has the strength of calm understatement, of a mental and personal reserve, which it may be doubted if the nearest friend penetrates.

She is an enigma both to friends and critics; and, while the former cover with a degree of meretricious and tasteless flattery that cannot but be displeasing to any woman of sense and refinement, her critics, much fewer in number, admit her power, and the good gained in outward recognition and reward to many of the principles of social progress and reform by their unexpected advocacy from such a source. During her labors Mrs. Palmer has become greatly interested in the industrial condition of women all over the world, and she defines the result of her observations in this line in a clear and forcible manner. After admitting that the home is the natural sphere of woman, which in the majority of cases she prefers to any other, she points out how this sphere is placed beyond the possible reach of a large proportion of women, even of the married, who theoretically are cared for by men, and placed by them beyond the need of all care or anxiety for their material support. So large and increasing is the list of women who partially or wholly support their families that, says Mrs. Palmer, "if we consider it an established principle that it is the duty of the husband and father to maintain his wife and children, then we must look the fact in the face that most men are failures." Mrs. Stanton or Miss Anthony could not have stated the case with more uncompromising plainness. "We have heard for years of the incompetent wife and mother, but it occurs to me we have heard singularly little of the incompetent husband and father." She adds that it would seem, under the changed conditions, that few marriages could take place, were not the woman able to assist in the maintenance of the home, and refers to the large number of men holding small clerkships and filling places of mechanical toil in our shops and factories who are thus assisted, and closes with a plea for the higher technical education of women. I am inclined to think there is a mistaken implication here, and that the reason married women are engaging more and more in money-earning pursuits lies neither in the misfortune or incompetency of their husbands, but in that rising feeling of self-reliance which the modern woman, however situated and wherever found, feels so strongly and feels so justly. An evolution has been going on in the old pursuits of women, a new classification and improvement in the old methods of housework, which are part of the age's endowment to the race, and which women must accept and profit by, as men do by similar opportunities and advantages in their own work. Thus, accepting and profiting by the changed situation, women are left with an amount of leisure time on their hands our grandmothers never dreamed of possessing. Woman is an even more active creature than man: take away the old tasks, and she will devise new ones. Much of the modern club life of our women results from just this demand to be busy about something; but sooner or later playing at work ceases to satisfy, and women long with men to enter the world of business, discipline, and achievement. This, I believe, is the real cause lying at the bottom of woman's industrial development. She works at home and away from home, partly because she must, but also largely because she wants to. The home will suffer no serious injury in this changing order; for, in the main, the mother-heart may be trusted to regulate itself, while the enlarged opportunity and knowledge thus gained will be felt as gain also by all within the domestic circle. Woman cannot but be more as wife and mother in proportion as she is more in herself.

I should say a word before closing about the late session of the Illinois Unitarian Conference, held in All Soul's Church, Chicago, from the 7th to the 9th. The attendance was most meagre, and there were several disappointing failures in the programme; but the occasion was a noteworthy one. The outlook for the future work of the conference on the old lines was not encouraging, owing to the resignation of the former secretary, Mr. Duncan, who is now located over the flourishing new society at Streator, and other causes. And, in view of the plentiful and inspiring talk we have been hearing lately about wider co-operation with other liberal bodies, it was felt that perhaps the time had come for a new experiment. The platform talk at the conference all turned on this general theme, and was participated in fully one-half by representatives of other faiths, several Universalists being present. At the closing session Mr. Fenn, chairman of the Business Com-

mittee, brought in a resolution to the effect that a committee be appointed to confer with other independent societies in the State, to ascertain the possibilities of uniting upon some common basis of missionary work. After a long and earnest discussion, which developed no serious objection to the experiment in any one, the resolution was carried without a dissenting voice; and the committee appointed by the chair, Mr. Shorey, was Mr. Fenn, Mr. Jones, and Mrs. Woolley. The conference made provision to carry on its work in missionary points already established, and for a renewal of its general work on old lines, if the present venture should not meet approval. There are many conditions favoring its immediate approval by many of those most interested. No one of our liberal denominations is able to support a missionary alone. In the fundamentals of our faith we are sufficiently akin to join hands and trust each other, so at least some of us hope. The practical results of this experiment are unknown; and we can only wait with that measure of faith, patience, and courage which we believe the cause deserves. CELIA P. WOOLLEY.

Chicago, Nov. 15.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

En Voyage.

Whichever way the wind doth blow,
Some heart is glad to have it so:
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone:
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me; trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within his sheltering heaven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best.

—*Caroline Mason.*

MONDAY.

To-day's Commonplace.

O seeker of some worthy deed to do,
Withdraw thy gaze from seeking in the sky;
Recall thy hopes from out the by and by.

Great deeds are not those men endow with grace,—
A daring feat, a mighty game of skill:
True heroes find their chances, when they will,
Amid to-day's vexatious commonplace.

—*L. E. Brown.*

TUESDAY.

"*It is More Blessed.*"

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly, carelessly give!
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing;
Give as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river
Wasting its waters, forever and ever,
Through the burnt sands that reward not the giver;
Silent or songful, thou nearest the sea.
Scatter thy life as the summer shower's pouring:
What if no bird through the pearl rain is soaring?
What if no bloom looks upward, adoring?
Look to the life that was lavished for thee!

—*Rose Terry Cooke.*

WEDNESDAY.

Through Life.

We slight the gifts that every season bears,
And let them fall unheeded from our grasp,
In our great eagerness to clasp
The promised treasure of the coming years.

Or else we mourn some great good passed away;
And, in the shadow of our grief shut in,
Refuse the lesser good we yet might win,
The offered peace and gladness of to-day.

So through the chambers of our life we pass,
And leave them one by one and never stay,
Not knowing how much pleasantness there was
In each, until the closing of the door
Has sounded through the house and died away,
And in our hearts we sigh, "Forevermore!"

THURSDAY.

Maxims.

I hold him great who, for love's sake,
Can give with generous, earnest will;
Yet he who takes for love's sweet sake,
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven
Who bears the burden well, and lives.

It may be hard to gain, and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

—*Adelaide Anne Procter.*

FRIDAY.

"If a Dear Voice."

If a dear voice which was to us most dear,
And failed and faltered but the other day,
From the far heavenly place, alert and clear,
Could reach us where we sit and long to hear,
I think that this is what the voice would say:

"Why stand ye idly looking to the skies,
Or bending o'er the hiding earth in vain,
With voices mute, and wan and tearful eyes?
Life stronger is than death. Beloved, rise,
And share the hopes which saints do not disdain!

"I in full sunshine, you in darkest shade,
May share the same great gladness if we will;
For joy and grief and heaven and earth are made
Equal and one to those who, unafraid,
Hold up their hearts like cups for God to fill.

"Into my cup he poured, like bright, swift rain,
The draught which men call 'death,' and name with fear;
And yours he filled with bitter loss and pain.
What matter? God's gift never is in vain.
Let us then drink the draught,—you there, I here,—

"And smile, secure that each has what is best.
Be glad for me, for I am glad for you!
Work out your day like men, endure the test!
The hours will not be long till in the west
The reddening sun shall sink, and work be through."

If a dear voice which was to many dear,
And failed and faltered but the other day,
Could reach us where we sit and long to hear,
And bless us, as it blessed for many a year,
I think that this is what the voice would say.

—*Susan Coolidge.*

SATURDAY.

Trial and Triumph.

Life is full of broken measures,
Objects unattained;
Sorrows intertwined with pleasures,
Losses of our costliest treasures,
Ere the heights be gained.

Every soul has aspirations
Still unsatisfied,
Memories that wake vibration
Of the heart in quick pulsation,
At the gifts denied.

We are better for the longing,
Stronger for the pain;
Souls at ease are nature wronging,—
Through the *harrowed* soul come thronging
Seeds, in sun and rain!

Broken measures find completeness
In the perfect whole;
Life is but a day in fleetness,—
Richer in all strength and sweetness
Grows the striving soul.

—*Sarah K. Bolton.*

EDITORIAL NOTES.

By pretty general agreement the four greatest historians that this country has thus far produced are Bancroft, Prescott, Motley, and Parkman. The last survivor of these, Francis Parkman, died on the eighth of last month. He was in age a few months past seventy. Graduating from Harvard at twenty-one, he almost immediately entered upon historical work, to which he has devoted his life with such singleness of purpose, ability, and success. Says the Boston *Commonwealth:* "There lay a certain romantic region of human interests, of heroic daring and suffering, just over the con-

fines of what had been too narrowly known as the field of American History. It was a wilderness almost untouched, barred away behind the gates of foreign languages. Without Mr. Parkman's bright thought and the devotion of his life, this region might have remained substantially unexplored till now. With a sort of inspiration, born partly of his humanity and partly of real poetic insight, on the very threshold of his youth he seems to have caught a glimpse of this 'no man's land,' and determined to win it for the world, to make it forever accessible, to show all the beautiful flora and the strange fauna that it contained."

Two years after graduation from college he went to the Rocky Mountains, where he remained a considerable time, gathering knowledge among the Indians, which he embodied in his first book, "The Oregon Trail." This appeared from the press in 1847. It was followed by his "Conspiracy of Pontiac" and "Vassall Morton," a novel. He began in 1866 the publication of his great historical work, "France and England in North America," the different parts appearing as follows: "The Pioneers of France in the New World," in 1866; "The Jesuits in North America in the Seventeenth Century," in 1868; "La Salle and the Discovery of the Great West," in 1869; "The Old Régime of Canada," in 1874; "Count Frontenac and New France under Louis XIV.," in 1877; "Montcalm and Wolfe," in 1884; and "A Half-century of Conflict," in 1892. These books are all based upon such careful and painstaking research, and are written in a spirit so candid and just, and in a style so attractive, that it is hardly possible to believe that they can ever be superseded. The New York *Evening Post* says of them: "They are among the glories of American literature. They have Macaulay's charm with far more than Macaulay's accuracy." Nor was Mr. Parkman simply a great historian: he was also a genuine man, simple-hearted, kindly, truthful, a lover of flowers and all beautiful things, most of his life an invalid, yet cheerful, brave, and indomitable of will and purpose. Few men of the past generation have lived a nobler or more unsullied life or done a more lasting life-work.

A notable event of the past month has been the rededication, after extensive reconstruction and repairs, of the old historic Unitarian church in Baltimore, on the seventy-fifth anniversary of its first dedication. The principal addresses in the morning were made by the pastor, Rev. C. R. Weld, and Rev. James De Normandie of Boston. In the evening a sermon was preached by Rev. Grindall Reynolds of Boston, on "Seventy-five Years of Unitarianism in America." Not only has the Baltimore church been a conspicuous centre of religious influence in the city where it is located, but through its pastors and otherwise (for its pastors have generally been men of eminence) it has occupied an important place in the history of American Unitarianism. Indeed, it may almost be said that Unitarianism as a distinct movement in this country was born in this church; for it was here that Dr. Channing preached in the year 1819 the famous discourse known as the "Baltimore Sermon," which for the first time clearly defined the Unitarian position, and made it impossible for the two wings of the Congregationalist body longer to remain united.

At the beginning of the history of this church the American Union consisted of twenty-one States, with a population of ten millions. Baltimore was a city of some seventy thousand people, and Unitarianism was practically unknown in America. Now the Union contains forty-four States, with sixty-five millions of population. Baltimore has a population of half a million; and of Unitarianism it is hardly too strong to say that, like a subtle ether, it is penetrating all the more independent religious thinking of the nation.

We congratulate this church upon its long and influential history, and upon its bright prospects for the future.

One of the most important new enterprises that the Unitarians of New England have on hand is that of planting a Unitarian church in New Haven, under the shadow of old Yale. Rev. H. C. Badger, who has been at the head of the movement since its inception last year, is sanguine that the community, formerly so soundly and solidly orthodox, is now fully ripe for our broader, sweeter, and more reasonable gospel. He writes: "My bold word here has been received with great favor. Old Yale would receive us gratefully and as an ally, could

it feel sure that we really believe in a living God,—believe that Christianity has divine purpose and power within and behind it." It may be said that we are not needed because there is much liberal Orthodoxy in New Haven. But liberal Orthodoxy is, at best, a transitional movement. Religious thinking cannot stop permanently at such a half-way house. We trust there will be no backward step and no pause until a vigorous Unitarian church is planted in this important religious and educational centre.

In this connection it is interesting to notice the change in the spirit ruling at Oxford which has taken place within a generation or so. The London *Inquirer* prints a letter from a gentleman signing himself "Septuagenarian," who contrasts the present with times within his own memory. He says: "When I read the name of 'Dr. Everett' (as one present from America at the recent dedication of the Manchester College), I recall a painful and disgraceful scene of fifty years ago. On June 28, 1842, the annual Oxford Commemoration had been selected for conferring the degree of Doctor of Civil Law upon Mr. Edward Everett, the distinguished American ambassador to the British government. It was alleged that he had been a 'Unitarian preacher'; and all the clerical rabble of the University, graduate and undergraduate, was in an uproar. The scene at Ephesus was re-enacted, and carried to such a length as to stop the proceedings. The Vice-Chancellor was obliged to dissolve the Convocation, and none of the prize essays could be read.

"It was not until 1852 that any attempt was made to modify the religious bigotry of the 'Gibraltar' of intolerance and of gigantic abuse of national endowments. A Royal Commission then began its inquiry into 'the state, studies, discipline, and revenues' of Oxford and Cambridge; but it took over eighteen years before, on June 16, 1871, tests were abolished by act of Parliament. On Aug. 10, 1877, another act indirectly effected further reforms, in the mode in which a revenue of £414,000 for Oxford alone was to be expended.

"Such are the landmarks of the progress of reverential and free thought in public estimation in the nineteenth century. In 1813 Unitarians were for the first time included in the Toleration Act of 1689. In 1893 the chief seat of English academical learning is opened to a Unitarian college, the leading authoress of the present day (Mrs. Humphry Ward) being present at its dedication, and only death preventing Oxford's leading master of letters (Mr. Jowett) being present, also, to give his word of welcome. Truly, 'the world moves,' as Galileo said."

The great event of the autumn among the Unitarians of England has been the completion and dedication of the large and beautiful new building which henceforth is to be the home of Manchester College (the Unitarian Divinity School) in Oxford. Its cost was some $250,000, and the general verdict is that it ranks as one of the very finest of the many college edifices of that city of colleges. The dedication drew together a large number of eminent Unitarians from all over the kingdom; and Dr. C. C. Everett of Cambridge, Mass., was present to represent America. There were addresses by Dr. Drummond, the Principal of Manchester College, Dr. James Martineau, Dr. Everett, Dr. Vance Smith, Canon Fremantle, the warden of Merton College, and others.

It is really an event of much theological importance, this planting of a ministerial training school representing so extreme a form of heresy in this ancient and honored seat of England's orthodoxy. It is not strange that many of the papers of the kingdom have written of the matter with disapproval and criticism. Many Oxford people, too, have shown a spirit far from hospitable to the new-comer. On the other hand, however, many papers have noticed the event with favor, and have seen in it a sign of increasing progress and breadth in the religious thought of the time. In Oxford, too, there have not been wanting eminent professors and members of the Established Church who have extended a cordial welcome to the college. Naturally, to Unitarians the event has afforded very great gratification and encouragement.

Rev. J. Coleman Adams says a word in the *Universalist* about the hard times and

the way they should be met, which our churches and missionary workers will do well to heed: "One meets now and then some despondent spirit who predicts a hard season for all religious enterprises, and talks in favor of 'going slowly,' and even halting in the good work until the clouds blow over. It may be said without a shadow of hesitation that the church which grows faint-hearted in times like these is forgetful alike of duty and of interest. For a church to cut off any of its means of usefulness and beneficence to the community in seasons of business depression or financial need is as if the life-saving corps along our coasts should house their boats and call in their patrols as soon as the weather gets a little foul. As for the question of ways and means, it need excite no apprehension whatever. Our people will not see their churches suffer. They will answer all reasonable calls upon their time, strength, or pockets; and there is a great deal more danger that they will suffer from too infrequent calls upon them than from over-taxation in behalf of the good cause they represent. No, brethren, let us not be scared by hard times. We are going to survive them, and see greater prosperity than ever. But, while they last, let there be no flagging in our duty to ourselves and to the world."

These words have in them the ring not only of courage, but of wisdom. We hope all our churches will heed them. We hope it will be in the spirit which they breathe that we shall make all our plans for supporting the American Unitarian Association and carrying on the missionary work of the denomination this year. In a time like this timidity is weakness. Most men in ordinary times give for religion what they can give and not feel it. But it is what we give and *do* feel that is real giving. Now there is a chance for this real giving. Let us avail ourselves of it. Religion's word for the hard times should not be retreat, but courage, renewed effort, greater self-sacrifice, determination that, however the lower interests of life suffer, the higher interests shall not suffer.

The function of culture is not merely to train the powers for enjoyment, but first and supremely for helpful service.—*Henry C. Potter.*

Departments.

SUNDAY-SCHOOLS.

The spread of organized work in Sunday-school matters among Unitarians is freshly illustrated by the increased energy of the New York Sunday School Union this winter. The directors have sent out a very full circular, indicating the main objects in hand as follows: first, better provision for the education of teachers in pastors' and other normal classes; second, the employment of kindergarten, pictorial, and other modern educational helps; third, keeping always on hand for free examination a complete line of the best Sunday-school manuals, lesson papers, etc.; fourth, a careful oversight, selection, and cataloguing of literature suitable for children; fifth, a systematic canvass and registry of all the children in the parishes included, from the infants upwards; sixth, occasional joint services of parents and children, union services, and social meetings of the different schools. Seven regular meetings during the season. The officers are Henry B. Wells, president; Mrs. T. J. Mumford, vice-president; Frank R. Mitchell, secretary; James Warren, treasurer; directors, Rev. Russell N. Bellows, Miss May H. Congdon, Rev. Samuel A. Eliot, Miss Annie W. Winsor, and Mr. Kirk B. Newell. This Union includes the Sunday-schools in New York City and vicinity. Mrs. Mumford, in connection with this organization, has formed normal classes both in New York and Brooklyn.

The Unitarian Sunday School Society, 25 Beacon Street, Boston, has decided not to issue a new Christmas Service this year. Instead of one it offers reprints of the five best ones so far published; namely, 1892, 1891, 1890, 1888, 1887. These sell for five cents a copy or four dollars a hundred.

Although the number of copies of the one-topic graded lessons on the Old Testament now sent out every week is very large for our denomination (four thousand), yet the demand is maintained for other sources of instruction to a greater extent than one would suppose. The Unitarian Sunday School Society has issued within a few weeks new editions of Mrs. Frances E. Colburn's "An Illustrated Sunday-school Primer"; James Freeman Clarke's "Manual of Unitarian Belief"; Rev. W. H. Lyon's "A Study of the Sects"; "Rev. G. F. Piper's "Old Testament Lessons," Part I., and Rev. Henry G. Spaulding's "Teachings of Jesus," Second Quarter.

The discussion as to whether we should have large classes or small classes in the Sunday-school will never cease. There are very

good reasons why it continues. My own judgment has always been for small classes, because they can be kept under the supervising eye of the teacher, and each member seems to obtain a personal interest. Of course, the argument for large classes is that there are not many good teachers, and it is better to have a few skilled ones with a large following than many smaller ones with weak heads. But, taking the arguments on both sides, I believe it will be found advisable to divide classes into a membership not exceeding five or six pupils.

I hope that many of the readers of the *Unitarian* know the book called "Great Thoughts for Little Thinkers," by Lucia T. Ames. But it is safe to assume that many do not. It is published by G. P. Putnam's Sons, and is one of the few admirable books fit to put in the hands of children, and exceedingly helpful to teachers of the younger classes. It traverses the Old and New Testaments in their important points in a reverent but rational manner.

A somewhat remarkable book called "Genesis of Genesis," by Rev. B. W. Bacon, D.D., is issued for Bible study help by the Student Publishing Company, Hartford, Conn. The retail price is two dollars. This work, not intended for free critics like our own, nor for a denomination as ultra as ours, still contains a vast amount of beneficial suggestion. The author has presented in different kinds of type and different colored ink what he understands to be the several documents of which the Book of Genesis is composed. This same publishing house has issued a Sunday-school edition of Smith's "Dictionary of the Bible" which sells for $1.25.

The manual entitled "Beginnings," by Rev. Allen Walton Gould, and published by the Western Sunday School Society, is a capital summary of the scholarly material which has been accumulating for many years with regard to the early religious history of man. The Old Testament records are lighted up most completely by the surrounding facts and information which Mr. Gould brings to bear upon his subject.

"A Short History of Unitarianism since the Reformation," by Rev. F. B. Mott, is the title of a new manual issued in very tasteful cloth binding, with a copious index, by the Unitarian Sunday School Society. The price is fifty cents a copy or five dollars a dozen.

Rev. J. T. Sunderland's capital handbook on "Home Travel in Bible Lands" will be out in December. This interesting little work has been completely revised, and will be put forth in attractive form by the Unitarian Sunday School Society.

EDWARD A. HORTON.

GUILDS.

MORAL COURAGE.

Written by Walter N. Beal, and read before the Guild of the Good Shepherd at Rockland, Mass.

A high moral virtue is that firmness of principle which prompts and enables a person to do what he deems to be his duty, although it may subject him to severe censure or the loss of public favor. A person may be a perfect Ajax in deeds of daring, and not have the moral courage to refuse to drink a glass of liquor which he knows may prove his destruction. There are men who are brave enough to grasp a rattlesnake by the throat to save life, who would never dare face the ridicule of some of their companions by entering a church. Moral courage, then, is not to be confounded with physical courage. We have many notable examples both in religious and political life. I think if we consider the life of Jesus carefully, we cannot but see that he represents the highest type of moral courage found in all history. Did he not forfeit his life on the cross for the principles he taught? If we analyze our thoughts, I think we shall all find that it is this quality in the life of Jesus that commands our admiration most. He indeed was true to the heavenly vision, for his conception of morals was the highest, and his courage in declaring never failing.

Martin Luther, of whom we heard a paper read week before last, is another. Living as he did in an age of narrow religious views, did he not singly and alone throw off the dogmas of the old creed, and, taking his life in his hand, come forth and say to the Roman Catholic Church, "The just shall live by faith."

Henry Clay gives us still another example, for in political life we always find him fighting on the right side. Although intensely anxious to be President, when some of his friends took him to task for making some unpopular expression of his views, he exclaimed, "I had rather be right than to be President."

To quote from one of Charles Sumner's speeches, "Our own Washington rises to a truly heavenly statue, not when we follow him through the ice of the Delaware to the capture of Trenton, not when we behold him victorious over Cornwallis at Yorktown, but when we behold him, in noble deference to justice, refusing a kingly crown which a faithless soldiery proffered, and at a later day upholding the peaceful neutrality of the country, while he met unmoved the clamor of people wickedly crying for war."

William Lloyd Garrison and Wendell

Phillips, in modern times, espoused the then unpopular cause of declaiming against negro slavery, and were subject to all kinds of maledictions and obloquy, and even barely escaped personal violence in their adherence to a principle which they deemed right.

William Ellery Channing, a name dear to all Unitarians, came forth with the religion of truth and love,—the religion that has its face to the morning, and is not bowed down by any exploded theory nor in conflict with science.

Then, again, there are persons in every-day life who are examples of a high state of moral courage, persons to whom death would be a welcome relief from the toil and pain of this great world, who struggle on, that by their efforts they may help some one dear to them.

There is yet one last example which has always remained in my mind, nor do I think I shall ever forget it. You will all doubtless recall the scene in "Tom Brown's School-days," when little Arthur, in all that great roomful of boys, at bedtime knelt down, and rendered devotion to his heavenly Father, and how Tom took his part, and shielded him from the ridicule of the larger boys.

Moral courage has brought about some of the greatest reforms in the world's history. It is a quality greatly to be admired. There are some persons so constituted that they seem to lack all semblance of it. They will continue year after year attending a church, when they do not believe the doctrine which is preached, but will, rather than face their friends and defend their views, stultify themselves by living a life in opposition to their conscience.

Lack of moral courage has brought many an innocent man to death or unjust punishment. Many a man has stood by and kept silence, and seen somebody suffer for the crime he himself has committed, as he was a moral coward. While we may greatly admire this quality, moral cowardice is despicable. Moral cowards you will always find looking for the creed or party which is most popular, who are forever trimming their sails to catch every favorable wind that blows to help them through life,—a life of policy, not of principle. And now let me speak of those parasites in the community—and you will always find them, if you look about—who call themselves Christians because they belong to an evangelical church, and whose principal claim to the name is this fact, who, by their unchristian acts in every-day life, make the name Christian a mockery. Oh, the unchristianity of Christians! No wonder a great many people look askance at those who make such professions, and say, If these be Christians, God deliver me from becoming such! Those people who make so loud protestations of faith and so little exemplification of it in real life, those people who look upon their creed as a patent process to lift themselves into heaven, who think prayer is all-powerful and performance nothing,—of those let us hope that, if the scales have not yet dropped from their eyes, they must soon do so, and show to the world that Christianity is living the life of Christ, and not in selfish prayer for personal salvation. May they have the courage to emerge from the tangled web of superstition and dogma, and stand on the ground of liberal views!

Last Friday, at the appalling holocaust in Boston, as I beheld the heroic deeds performed by the brave firemen in their efforts to save life, and the willingness with which they risked themselves in the performance of their duty, it seemed to me for a short time these men were among the noblest; but, upon sober second thought, I saw I was wrong. As I think of the thousands of people under all kinds of temptations, bearing their burdens of life amid sickness, contending against poverty, meeting each and every obstacle in life, and rising superior at every fresh assault upon their patience, when life seems almost unendurable they at last gain the victory, and come forth a conqueror through their devotion to duty, with no hope of praise from the multitude,—I say here is a higher type of hero than the brave fireman; and a voice within me seems to bid me say,

"The common things of the common day
Are ringing bells in the far away."

A visit to the church in Stow, Mass., on Sunday evening, November 19, revealed a healthy state of things in the guild, which had charge in part of the meeting at which the president of the Alliance gave an address. The secretary's report shows a membership of about forty, and a surprisingly good average attendance. The subject of the address was "Consecration and Success." Quotations, mainly on the subject of "work," were given by quite a number. There is no question that the church is greatly helped by the organization of the young people.

Societies are likely to be formed in Somerville, Mass., and West Bridgewater, Mass., as preliminary meetings will have been held in these places by the time this item is published.

We would call the attention of guilds to the new book just published by Mr. Geo. H. Ellis. It comprises the lectures given last winter in Channing Hall, under the auspices of the National Bureau of Unity

Clubs. As it gives us "Studies of Devotion and Worship," as the alternative title indicates, it will be especially valuable to use in a course of devotional themes in our regular meetings. The Committees of Arrangements would do well to look into it.

As we all know that hard times are upon us, would it not be especially appropriate for guilds to extend the charitable side of their work, and make a practical application in cases of need in their towns or cities?

The Unity Club of Burlington, Vt., has a Religious Committee among others, and once a month it gives special attention to religious subjects in the way of study. This year the general subject is "The Earlier Parts of the Old Testament," quite a full outline of work being arranged for the period extending from November to May, and the topics reaching from "The Books before the Bible" to "The Division of the Kingdom."

The closing service of the ministry of Rev. B. R. Bulkeley in Concord, Mass., was held in union with the guild on Sunday evening, November 5. The president of the Committee of Arrangements, Mr. W. L. Smith, opened the service, Rev. Grindall Reynolds offering prayer. Mr. Bulkeley gave some informal reflections on the ministry, and was followed by Mr. Reynolds and Mr. Smith. The guild will soon be five years old.

We would ask, and ask again, for items of information from each guild, and always to have sent to us a copy of the list of topics and leaders for the year.

B. R. Bulkeley.

TEMPERANCE NOTES.

The Law and Order League of Massachusetts sends up a cry for help. It reports a serious deficit in its funds. A mass meeting has been called to consider the question whether the public wish it to prosecute its work, but only a few persons attended this meeting. And yet its secretary, Mr. Dudley, makes a good showing of the value of its work, obtained at comparatively little cost. What is the explanation of the apathy of people toward such a society? The fact seems to be that, out of thousands of citizens who will deposit a no-license vote once a year at the polls, only a few care enough as yet about the real evils of intemperance to tax themselves or to undertake actual trouble to put a stop to those evils.

The *Temperance Cause* complains that in the city election last year one man in every thirteen neglected to vote yes or no on the license question. It needs to be said that many citizens are at a loss to know on which side their vote would do real good. One may not like to vote to license the liquor-dealing of Boston, while he may honestly hold that prohibition in such a city would be a paper mockery. There are laws which the public has no moral right to enact without a genuine and earnest public opinion behind them. A law ought to tell the truth. It tells a lie if it expresses no real intention of the people to see it executed.

A change is reported in Connecticut in favor of an increased no-license vote in the towns. "The towns now stand ninety-seven against, and seventy-one for license."

A writer from Quincy, Mass., affirms that the cost of maintaining the poor in that city has been reduced about fifty per cent., in the face of an increasing population, since the no-license policy was instituted, rather more than ten years ago. It is always encouraging to see what one determined man like Mr. Faxon can do, who *cares enough* for the evils of intemperance to put himself to trouble and expense. C. F. Dole.

UNIVERSALIST NOTES.

It is several months since the writer has been able to send his message of greeting, and his comment on the current life of the Universalist Church. But the *Unitarian* has gone right along on its way of honorable usefulness, and has brought to its readers the ever-blessed message of the growing light and broadening love which are filling the hearts of men. Nothing fresher or more bracing comes to my desk than this organ of constructive liberalism. It is a privilege to speak through its pages the word for the Universalists of the land.

Notice has been taken in these columns of the excellent showing made by our representatives in the Parliament of Religions at Chicago. The Congress of our Church, on that noble occasion, was a meeting of which we were all proud. It gave the opportunity for a fresh and elaborate restatement of our contribution to theological thought, made by some of our ablest men, and adapted to the event which called them forth. The papers presented are soon to appear in book form, and will thus secure a far wider audience than listened to the originals. No denomination had a right to any larger self-felicitations on the Parliament than those which represent liberal

Christianity; and I think I may safely say that none took a more hearty interest in all that pertained to the great Pentecostal gathering than the Universalists of America. We felt, as Dr. Rexford put it, that this was "our day," indeed, and a vindication of some of the fundamentals for which our Church has always stood.

The General Convention which held its biennial session at Washington in October was an harmonious and progressive body. The spirit of the session was admirable, its despatch of work in the main commendable, and its action on several important matters of policy courageous and hopeful. The appeal of our first missionary among the blacks in the South was handsomely met with a subscription of over $2,500 toward the erection of a chapel in Norfolk, where Brother Jordan has gathered a little flock of his converts. The convention voted to attempt to raise, in conjunction with the State conventions, the sum of $100,000 for missionary purposes and for church extension during the coming year. This means an increase of from thirty to thirty-five per cent. over what was raised last year, and will take care of all our current enterprises and furnish a large margin for new ones. A bold, strong push will give us what we need, and afford us a fresh impulse in good works. The perennial subject of the revision of the Winchester Confession of Faith was before the convention, and, as usual, was postponed to a more convenient season. Whether any man now living will see this venerable statement restated, no prophet can foresee. There does not seem to be any ardent call for such revision from the rank and file, though a few of the clergy do conscientiously object to a phrase or two in the articles which could easily be amended. Dr. Conger of California introduced a resolution which will be taken up at the next session of the convention, which makes an admirable provision, and which is based upon a resolution of similar purport adopted by the very body which framed the Winchester Confession. It is to the effect that parishes and smaller bodies in our Church may adopt "such more particular articles of faith or modes of discipline as may appear to them best under their particular circumstances, provided that they do not disagree with our general Profession of Faith and Plan of Organization." If this resolution could be adopted, and a word or two changed in the Winchester Confession, the whole matter ought to be satisfactorily disposed of. It is time it was out of the way, and the road cleared for more vital interests.

Still another important step taken by the convention was the action looking to the arrangement for several local conferences or congresses, to take the place of the one meeting provided for by the action of the Lynn Convention. It was thought that such meetings held, say, at some central point for New England and New York, for the Lake and Mississippi States, and for the Pacific Slope, would yield better results than one meeting which should combine all these widely sundered regions, and that local committees, under the direction of the trustees of the General Convention, would be the best organizers of these meetings.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

WOMAN'S WORD AND WORK.

NATIONAL ALLIANCE.

The Executive Board of the National Alliance of Unitarian and Other Liberal Christian Women held its regular monthly meeting at 25 Beacon Street, Boston, on Friday, November 10,—fourteen present.

Before the meeting opened Mrs. George L. Cary was informally received, and gave a short account of the Meadville School as it is at present. There are now four women students, and the new professor is most satisfactory. The New York League will care for another student the coming year, as it did during last year.

The meeting was called to order, and the records and reports read. Appropriations as follows were reported: to Rev. H. G. Putnam, from Providence, R.I., $5; from Groton, Mass., $5; from First Church, Salem, Mass., $5; to the Montana School from Watertown, Mass., $5; from Concord, N.H., $20.

The Post-office Mission Committee reported many committees now at work. Mrs. C. P. Lombard of Plymouth was declared elected a director for Massachusetts, and the Plymouth and Bay Conference assigned to her charge.

Mrs. Hooper reported for the Committee on the Meadville Fund that no active efforts were being made at present on account of the financial depression, but that the committee intended to persevere in raising the remaining $50,000, as it is needed for the library and the salaries of the professors.

The president reported visits to Framingham, Waltham, and Arlington, Mass.; and the prospects in the Connecticut Valley and in Hartford were spoken of. The secretary had visited Bridgewater, and hoped for the formation of a Branch there. Vermont was mentioned, and the prevailing erroneous feeling that small societies must expend all their efforts on themselves. It was stated that six new families had been added to the society at Pittsburg since the dedication of the church. Mrs. Catlin read the programme of the New York State Conference

to be held at Syracuse, with papers and discussions on most interesting and significant themes. Mrs. Andrews announced that she should sail for India on November 18, and that this was her farewell visit to the Alliance, which had grown from such small beginnings to such magnificent proportions. She spoke touchingly of what had been done by Ramabai and Mozoomdar, and expressed the hope that she might take America to India as they had brought India to us, and that she, too, might show that names are nothing compared to principle and spirit. The Executive Board added to its cordial "good-by" the following motion of Miss Channing, which was carried by a rising vote:—

"The National Alliance of Unitarian and Other Liberal Christian Women desire its honored friend and former president, Mrs. J. W. Andrews, to present to India our best word and wishes and sympathy with its religious life."

NEW YORK LEAGUE.

The first regular meeting of the New York League of Unitarian Women for the season 1893–94 was held at the Church of the Messiah, New York, on Friday, November 3, at eleven o'clock. Mrs. Chadwick, the president, called the meeting to order, and cordially welcomed the members to the work of the year. Reports were read by the secretary and treasurer, and the names of several new members presented. The president then stated that at the board meeting it was voted to call the roll of the various churches represented in the League. This was accordingly done, the Unitarian churches being called first. The result was a very gratifying representation of the "other liberal Christian women."

The subject for the day was "The Outlook and Opportunity for Unitarian Women." The paper was by Mrs. Charles T. Catlin of Brooklyn. The position of women in the Unitarian denomination was compared with other denominations,—the greater number of them in the ministry, and among the laity their greater direct and recognized influence in denominational affairs. It was urged that in this larger freedom lay their opportunity for effective work for Unitarianism.

The lack of denominational enthusiasm was dwelt on, and the fact noted that every philanthropic appeal met response among Unitarians except that for aggressive Unitarian missionary work.

Under these conditions it was urged that the thing for women to do was to extend and perfect the Women's National Alliance. This Alliance, numbering 132 Branches, with 5,982 members (a gain of 27 Branches and 750 members over 1892), should work to develop the best in each individual member, to bring individuals into touch with the central directing force, to promote fellowship among the Branches, to assist the ministers in the pastoral and social side of their work. It should be extended till no woman, however isolated, having a tendency to liberal thought, should fail to be reached by it; and it should be strengthened along practical and intellectual lines till it stands side by side with the American Unitarian Association. A very spirited discussion followed this paper, showing the women of the League are in full sympathy with Mrs. Catlin's position, and eager to work along the lines indicated in her paper.

After a pleasant address from Mrs. Dix, supplementing that of Mrs. Catlin, Mrs. Chadwick gave a very interesting account of her trip to the far West last spring, with special reference to the work of the women in the various churches which she visited. The singing of a hymn and repeating the Lord's Prayer closed one of the most interesting meetings in the history of the League.

M. H. H.

LITERARY NOTES.

Houghton, Mifflin & Co. announce a book of "Pastoral Offices," for baptisms, marriages, funerals, etc., by our venerable Rev. Dr. W. H. Furness of Philadelphia.

The fall list of publications of Charles Scribner's Sons includes the "Life and Correspondence of Dean Stanley," by R. E. Prothero and Dean Bradley.

The "Life and Letters" of Lucy Stone are to be compiled by her daughter, Alice Stone Blackwell, who requests the loan of any characteristic letters of her mother. Her address is Dorchester, Mass.

Houghton, Mifflin & Co. have just published a new book by Charles Francis Adams, entitled "Massachusetts: Its Historians and its History," which promises to do something in the way of correcting public opinion upon some important matters of past history. The author convicts the State of a long practice of religious intolerance, and some historians of a not very creditable ignorance of the same.

A new and cheap Bible dictionary, compact, and rich in recent archæological and topographical information, has recently been published by the Harpers. The editor is Rev. M. G. Easton, D.D. Unfortunately, the work is "strictly orthodox," and not sympathetic toward the "higher criticism." It is one of the serious drawbacks in attempts to study the Bible rationally and intelligently that the new learning has as yet to so slight an extent found its way into our Bible dictionaries and religious cyclo-

pædias. Here we see one of the greatest needs of the time,—a dictionary of the Bible abreast of the best independent Biblical scholarship.

Roberts Brothers have recently published a volume of poems from the vigorous pen of Rev. Dr. E. E. Hale. It is entitled "For Fifty Years: Verses written on Occasion in the Course of the Nineteenth Century." The collection would hardly have been made, Dr. Hale tells us, but for certain ladies of his staff, "who were," to use his own words, "loyal enough to their chief to find these poems, to copy them, and give me the collection in their own handwriting, as a present on my birthday,—the day I was seventy years old." The poems are unpretentious, but at the same time there is hardly one that is not spirited, graphic, and interesting. They certainly furnish a new illustration of the extraordinary many sidedness of Dr. Hale's genius.

Rev. M. J. Savage is beginning a series of twelve sermons, which he entitles "A Man." The title of the first sermon is, "The Meaning of the World: A Man"; that of the second, "The Meaning of a Man: A Soul." In the series will be included such subjects as "A Man in the Family," "A Man in Business," "A Man in Politics," "A Man Reading," "A Man at Church," etc.

The Unitarian Sunday School Society has two books preparing for the press, which will be issued during the winter. The first is "A Short History of Unitarianism since the Reformation" by Rev. F. B. Mott. The treatment of the subject is largely biographical. The work has grown out of a series of papers published in the *Unitarian* three or four years ago. The second work is "Home Travel in Bible Lands," by Rev. J. T. Sunderland. Its object is to impart accurate information concerning Bible lands and characters.

"Hand-book of Rational Piety." By Henry W. Crosskey, LL.D. London: Philip Green.—This admirable little book gains a pathetic interest from being almost the dying gift to the world of its lamented author. Dr. Crosskey was one of the ablest Unitarian clergymen of England, who had long occupied an honored place, not only as a liberal preacher, but also as a scientist and an educator. We spoke last month of his recent and somewhat sudden death. Only a short time before that event he had published this little book, made up of choice extracts from his discourses. Choice indeed they are, both as to quality of thought and felicity and force of expression. The range of subjects touched upon is wide: the make-up of the book is particularly tasteful.

Our readers who have become acquainted with Rev. J. Fletcher Williams of London, through the able articles from his pen upon Voltaire, Rousseau, Fénelon, Pascal, Buckle, etc., which we have published within the last two or three years, will be glad to know that we have engaged him as our regular London correspondent, and that the *Unitarian* will hereafter contain letters from him as often as each alternate month, the purpose of which will be to give to our American readers first-hand and reliable information regarding Unitarian movements, and the progress of religious thought generally, in England and on the continent. Mr. Williams is one of the best known and most honored of our English Unitarian ministers. He was for some years editor of the *Unitarian Herald* of Manchester. Now he is pastor of a church in London. His first letter is promised for next month.

"Babylon and Nineveh through American Eyes." By S. H. McCollester. Boston: Universalist Publishing House. Illustrated.—This book is an interesting account of a visit made to the sites of these famous cities in the year 1888. This region is quite off the line of common travel. The author found it impracticable to reach it either from Palestine or from the Black Sea, but finally made the journey thither from Bombay, in India, by boat and horse. The book gives not only a graphic description of the journey and the country, but a great deal of valuable historical and archæological information. Indeed, it would be difficult to name another book which gives within the same compass so good an account of the relation of Nineveh and Babylon to the Bible, and of the results of modern Assyriological investigations in the great Tigro-Euphrates valley.

"Jesus and Modern Life." By Rev. M. J. Savage. With an introduction by Prof. C. H. Toy. Boston: George H. Ellis.—Prof. Toy says: "Few have attempted a sympathetic criticism of the inner life of Jesus. This is what Mr. Savage undertakes to do. . . . May this book arouse in many a mind the desire to comprehend that life and to appropriate its truth!" The subjects treated in this volume are of the greatest possible interest to all persons who care for Christianity. They are: Finding What Jesus Taught; The Man of Nazareth; The World of Jesus, Seen and Unseen; What Jesus taught about God, about Man, about the Kingdom of God, about Prayer, about Wealth and Poverty, about Non-resistance, about Woman, Marriage, and Divorce; The Sermon on the Mount; Jesus and the Christ-

Ideals; Christianity and the Religion of Jesus. If the treatment given these themes is radical and uncompromising, it is also candid and reverent. This is as able a book as Mr. Savage has ever produced, and it ought to be widely read.

"The Literature of Philanthropy." Edited by Frances E. Goodale. New York: Harper and Brothers. Price $1. (Vol. II. in the Distaff Series.)—This is a volume of essays by women, on various subjects of philanthropy and social reform. They are all intelligently written, making a book well worth publishing. The subjects and writers are as follows: "General Introduction," by Mrs. Blanch W. Bellamy; "The Literature of Philanthropy," by Mrs. Goodale; "Criminal Reform," by Mrs. C. R. Lowell; "Tenement Neighborhood Idea," Miss J. F. Spahr and Miss F. W. McLean; "University Settlement," by Helen Moore; "Medical Women in Tenements," by Dr. Mary B. Damon; "The Trained Nurse," by Miss A. L. Brennan; "The Society of the Red Cross," by Laura B. Doolittle; "The Indian," by Amelia S. Quinton; "A Woman among the Indians," by Mrs. E. G. Eastman; "The Anti-slavery Struggle," by various writers; "The Anti-slavery Legacy," by Maud W. Goodwin; "The Negro and Civilization," by Mrs. J. M. F. Lloyd; "The Education of the Blind," by Mrs. F. R. Jones. This book is a gratifying testimony to the growth of public interest in all kinds of thought and effort that have to do with the amelioration of human suffering.

"The Bible: Its Origin, Growth, and Character, and its Place among the Sacred Books of the World. Together with a List of Books for Study and Reading, with Critical Comments." By Jabez Thomas Sunderland, M.A., author of "What is the Bible?" "A Rational Faith," and "The Liberal Christian Ministry." New York and London: G. P. Putnam's Sons.—This new book of Mr. Sunderland's, to which we briefly called attention in November *Unitarian*, is such an important contribution to the popular study of the Bible that we refer to it again, in order to quote the following careful estimates of its value and probable usefulness:

"While this book of Mr. Sunderland's has grown out of his former volume, 'What is the Bible?' and has adopted some features therefrom, it is in most respects an entirely new work, wider in aim, more comprehensive in plan, and containing more than twice as much matter. In effect, it is an answer to the question, what has an honest, independent, and competent Biblical scholarship—a scholarship that investigates and speaks in the interest not of theological dogmatism, but of truth—to tell us about the Bible, as to its origin, its authorship, its growth, its reliability, its real character, its place among the great sacred books of the world, its permanent value? That the author has approached his task not only in a reverent, catholic spirit, but with complete devotion to the truth as he finds it, is apparent all through his work, and especially in the chapters devoted to "Bible Infallibility" and "Inspiration." The value of this work will be found in the fact that, while it does away that superstitious reverence for the letter which refuses to inquire into historical accuracy or to admit contradictions, it insists, in spite of historical inaccuracies and contradictions, upon the permanent value of the Bible and its immense superiority to all other sacred books of the world."—*Detroit Free Press.*

"Among the numerous popular works of recent date which give the results of criticism of the Bible in an untechnical manner, but out of a wide and careful study of acknowledged authorities, we should rank Mr. Sunderland's volume as second to no other. Compared with Dr. Gladden's book, 'Who wrote the Bible?' and Rev. Myron Adams's 'Creation of the Bible,' this work is the better by not having the lecture or sermon form. It is much more rationalistic than the former in applying scientific criticism to the New Testament as well as to the Old, and far more scholarly in its amount of information and reference than the latter. Mr. Sunderland shows great skill in selecting and arranging the more important facts in regard to the many great subjects to which his pages are devoted. A twenty-page Bibliography of the best books on the Bible, with brief critical remarks, closes a volume which all its readers, whether they accept its positions or not, must agree in pronouncing a thoroughly successful popular introduction to the Bible."—*Literary World*, Boston.

PUBLICATIONS RECEIVED.

The Witness to Immortality. By George A. Gordon. Houghton, Mifflin & Co. $1.50.

"L'Evangéliste. By Alphonse Daudet. Number IV. of Neeley's Library of Choice Literature. F. T. Neeley.

Uplifts of Heart and Will. By James H. West. George H. Ellis. 50 cents. (Noticed last month.)

The Development of Theology as illustrated in English Poetry from 1780 to 1830. The Essex Hall Lecture for 1893. By Rev. Stopford A. Brooke. London: Philip Green. Price 1*s.*

Jesus Christ himself, the Sample, Source,

and Substance of Salvation. By D. C. Taylor, Tyrone, Pa.

Manual for 1893 of the National Alliance of Unitarian and Other Liberal Christian Women. George H. Ellis.

A True Story of Liberty; or, The Man who would not be a Patriot. By F. P. Williams, New York: Saalfield & Fitch. Paper, 50 cents.

Beginnings according to the Legends and according to the Truer Story. By Allen W. Gould. Western Unitarian Sunday School Society. (Noticed in September.)

For Life and Love. By Richard Henry Savage. Chicago: F. T. Neeley. Paper, 50 cents.

Common-sense Theology. The second series of "Tracts for the Times." London: British and Foreign Unitarian Association. 2*s.*

The Beginnings of Christendom. By W. G. Tarrant. London: Philip Green. 1*s.*

Hand-book of Rational Piety. By Henry W. Crosskey, LL.D. London: Philip Green. Price 2*s.* 6*d.*

The Spiritual Life. Studies of Devotion and Worship. By Rev. Messrs. H. N. Brown, L. G. Wilson, Francis Tiffany, Charles F. Dole, F. B. Hornbrooke, and George W. Cooke. Geo. H. Ellis. $1.00. (Noticed last month.)

Jesus and Modern Life. By M. J. Savage. Geo. H. Ellis. $1.00.

Babylon and Nineveh through American Eyes. By Sullivan H. McCollester. Boston: Universalist Publishing House.

Art, Music, and Nature. Selections from the writings of David Swing. Chicago: Searle & Gorton. $1.00.

Pamphlets. The Essex Hall Pulpit, Nos. 9, 10, and 11; Tracts for the Times, vol. ii., No. 24; Theological Essays, No. 9; Pages for Religious Inquirers, Nos. 1 and 2; Address of Frances E. Willard before the Second Biennial Convention of the World's Woman's Christian Temperance Union; In Memoriam, John Paget, Esq.; Spiritualism in the United States, Historical, Critical, and Prospective, by Giles B. Stebbins.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month :—

The Century Magazine (November).

Fifth Avenue. By Mrs. Schuyler Van Rensselaer.

George Michel. By Virginia Vaughan.

Tramping with Tramps. By Josiah Flynt.

Escape of the Confederate Secretary of War. By John T. Wood.

Humor, Wit, Fun, and Satire. By James Russell Lowell.

Scribner's Magazine (November).

Madam Roland. By Ida M. Tarbell.

Glimpses of the French Illustrators. II. By F. N. Doubleday.

The Picturesque Side, being the fourth group of Artist's Impressions of the World's Fair. By F. H. Smith.

Education for Girls in France. By Katharine de Forest.

Historic Moments: The Nomination of Lincoln. By Isaac H. Bromley.

Biblia (November).

Studies in Egyptian Civilization.

The Book of Hades. By J. Hunt Cooke.

The Palestine Exploration Fund. By Prof. T. F. Wright, Ph.D.

The Non-sectarian (November).

The Parliament of Religions. By Rev. H. W. Thomas, D.D.

Is it Reasonable to ignore Modern Spiritualism? By Rev. T. E. Allen.

The New Bible and its New Uses. By Rev. John Snyder, D.D.

The Parliament of Religions. By Rev. Charles F. Bradly.

The Biblical World (November).

Biblical Criticism in some of its Theological and Philosophical Relations. I. By Rev. J. Ten Broeke.

The Historical Character of the Narratives of the Patriarchs. I. By Rev. L. B. Paton, M.A.

The Self-consciousness of Jesus. II. By T. H. Root.

The Arena (November).

Thoughts in an Orphan Asylum. By Rabbi Solomon Schindler.

Medical Slavery through Legislation. By Henry Wood.

The Slave Power and the Money Power. By C. W. Cram.

Study of Thomas Paine. By E. P. Powell.

The North American Review (November).

The Struggle in the Senate. By Senators Stewart and Lodge.

The Revision of the Bulgarian Constitution. By the Belgian Minister.

Ten Years of Civil Service Reform. By Hon. Charles Lyman.

Pool-rooms and Pool-selling. By Anthony Comstock.

The Review of Reviews (November).

Possibilities of the Great Northwest. By S. A. Thompson.
Inland Waterways of the Northwest. By Emory R. Johnson.
The Gothenburg System of Liquor Traffic.
Lobengula, King of the Matabele.

The Sanitarium (November).

Sanitary Notes and Beams. By A. L. Giheri.
Water Filtration and Cholera. By R. Koch.
Artesian Wells. By Oscar C. Carter.

The Atlantic Monthly (November).

Along the Hillsborough. By Bradford Torrey.
Two Modern Classicists in Music. By Wm. F. Apthorp.
Courts of Conciliation in America. By Nicolay Grevstad.
The Hungry Greeklings. By Emily J. Smith.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Ann Arbor, Mich.—The church here has just had the inspiration of a visit from Secretary Reynolds of the American Unitarian Association. After the dedication of the new church at Toledo on the 16th, he came to Ann Arbor, and preached Sunday morning and evening (the 19th), giving two sermons of great strength and uplifting power. On October 30 and 31 Rev. B. B. Nagarkar, the representative of the Brahmo Somaj, from Bombay, India, gave two lectures here on "Social Life in India" and "The Progress of Religious Thought in India." Both the lectures gave excellent satisfaction, the latter especially. This able and devout teacher of liberal religion ought to be widely heard in our churches. On November 13 Judge Thomas M. Cooley gave before the Unity Club a paper on "The Influence of Habits of Thought in Institutions," pointing out in a masterly way some of the dangerous tendencies seen in the working of our legislative and legal systems. Rev. B. Fay Mills, the revivalist, is to come to Ann Arbor next week to hold a series of revival meetings. All the evangelical churches join. Some of the meetings are to be held in University Hall. The Students' Christian Association get him into the university on the ground that his meetings are not sectarian, since all the "evangelical" denominations unite in them. Mr. Sunderland will make a strong public protest against such a use of an institution of learning supported by the State. Mrs. Sunderland's "Students' Bible Class" is going forward with its usual success this year. It has an average attendance of eighty.

Boston, Mass.—A series of popular religious services, under the management of the Benevolent Fraternity, are proving very successful. These services are held every Sunday evening in the Parker Memorial Building. The following clergymen will take their turns in conducting the entire series: Rev. Messrs. Edward Everett Hale, D.D., Minot J. Savage, John Cuckson, Thomas Van Ness, and Charles G. Ames. Special music of the best character, to be varied at each service, will be provided. General subject for the course, "Every-day Religion." The intention is to reach the unchurched, especially the young people throughout the South End and other parts of the city.

—The King's Chapel devotional services, which heretofore have been held every Wednesday from Thanksgiving to Easter, are to be revived. The object of these meetings is to reach the many busy men and women who during the noon hour would enjoy a short religious service.

—A big bazaar in aid of our Unitarian Theological school in Tokio, Japan, is to be given in Horticultural Hall December 13–16. Rev. Arthur M. Knapp has made elaborate purchases in Japan of a class of rare articles seldom seen in this country. A committee of ladies from fifteen Boston churches have the arrangements in hand, and a great success is expected.

—The Norfolk Church, Dorchester, was well filled at the installation of the new pastor, Rev. W. H. Branigan, November 15. Rev. F. B. Mott of the Third Religious Society, of which the Norfolk Church is the offspring, opened the services with prayer and Scripture reading. Rev. James De Normandie preached the sermon; and other parts were taken by Dr. Caleb D. Bradlee, Rev. Messrs. E. A. Horton, T. Van Ness, B. R. Bulkeley, and E. Q. S. Osgood.

—The society at Allston has extended a hearty call to Rev. J. L. Seward of Waterville, Me., to become its pastor.

—The Younger Ministers' Association, at its regular meeting held Monday, October 30, elected the following officers: president, Rev. R. Stebbins; vice-president, Rev. B. R. Bulkeley; secretary, Rev. Albert Walkley. Executive Committee, Rev. Messrs. Frank Pratt, A. W. Littlefield, W. H. Branigan.

—The Unitarian Club announces for December meeting, "Should Children be taught to accept Doctrinal Views on the Authority of their Teachers?" A discus-

sion by four members of the club, under the general direction of Prof. C. M. Woodward of the Manual Training School.

Brighton, Mass.—The First Parish has purchased thirty thousand feet of land on Chestnut Hill Avenue, near South Street. South Street is the road through which the new Newton Boulevard is to come. The new church will be near the Chestnut Hill Reservoir gate. It will accommodate the old members of the parish and the new growing section of Brighton, which is sometimes called Englewood. A new life has come to this old parish, and it is rising to the occasion.

Brookfield, Mass.—Mr. William Lorison Walsh of the last class at Meadville was ordained and installed as pastor of the First Congregational Unitarian Church of Brookfield on Thursday, November 2. The following was the order of service: organ voluntary; anthem; invocation, Rev. T. Ernest Allen, Grafton; reading of the Scriptures, Rev. Victor E. Southworth, Ware; hymn, read by Rev. N. M. Caton, Brookfield; sermon, Rev. Edward A. Horton, Boston; ordaining prayer, Rev. Lewis G. Wilson, Hopedale; response by choir; charge to the minister, Rev. Austin S. Garver, Worcester; charge to the church, Rev. L. W. Mason, Gloucester; right hand of fellowship, Rev. Frederic Gill, Arlington; concluding prayer, Rev. T. Ernest Allen, Grafton; hymn; benediction, Rev. William Lorison Walsh.

Castine, Me.—Rev. Walter C. Green, a recent graduate of the Harvard Divinity School of Cambridge, has received and accepted a call to the church at Castine. The organization of this church dates back into the last century, and it has ever been a source of the best religious life in the ancient town of Castine. For fourteen years Rev. John F. Locke, who has lately been settled with the church at Wolfeborough, N. H., was the pastor of this society; and his departure to another State is not only a loss to this society, but to the denominational life in Maine.

Chattanooga, Tenn.—The ladies of the Unitarian society here are working very hard to pay off a debt of $2,000 that rests upon the church building. The debt is due January 1, and must be paid. Times are particularly hard in the South, and the Unitarian society here is young and small. Contributions of money or of salable articles from churches or individual Unitarians in the North would be gratefully received.

Ellsworth, Me.—The church opened September 17 with a good attendance, the people full of courage and determination to do a good year's work. The Sunday-school also opened with a full attendance, both of teachers and scholars.

Geneva, Ill.—The Unitarian society held its annual meeting in the church Wednesday, October 18. After supper the meeting was called to order by Mrs. Harvey, chairman of the board of trustees, to listen to reports and elect officers. Mrs. Harvey, Mr. B. W. Dodson, and Mrs. Blackman were elected trustees, Mr. T. H. Eddowes secretary, and Miss Lizzie Long treasurer. The principal work of the last year has been the building of the parsonage, funds for which were largely contributed by outside friends. The society is the oldest but one in the State, and celebrated its semi-centennial a little over a year ago. So long a period of time has brought it many friends; and the early story of the church, under the devoted labors of Mr. Conant, is well known in Unitarian circles. The society wishes to express its thanks to all friends, East and West, who have aided so generously in this work. A small debt of $200 remaining, it was voted to raise that money among ourselves; and a committee was appointed for that purpose, consisting of Mr. Dodson and Mr. Harvey. By the following Sunday, which was our harvest festival, the entire amount had been raised; and the society is now out of debt.

Greeley, Col.—On September 17 services were resumed at Unity Church, and are to be continued until January 1, under charge of Rev. C. Howard Wilson, formerly of Newton Centre, Mass. The stress of the hard times has been keenly felt in the church, and at one time it was even proposed to close the doors for the winter. But a much more hopeful feeling already prevails, and the new year may find the society ready to call a permanent minister to this important post.

Jamestown, N.Y.—At a recent meeting of the Liberal Guild Rev. L. H. Squires submitted an admirably concise and efficient plan of organization of a Unity Club, comprising the following departments, namely: (1) Literary, (2) Sociological, (3) Art and Science, (4) Social.

The plan is for each department to occupy one night a month, and be inclusive of the regular socials. In response to the pastor's invitation, many gentlemen and ladies spoke in favor of the scope and need of the proposed club plan; and, after a unanimous favoring vote, the "Unity Club" was duly organized, with a membership of several score.

The following provisional officers were chosen: president, Rev. L. H. Squires; vice-president, Mrs. Elliott Fenton; secretary, Frank Bush; treasurer, Mrs. M. L. Fenton.

The work of the Independent Church

progresses in many directions. The congregations are large both morning and evening, and bright prospects encourage both pastor and people.

Manchester, N.H.—At a meeting of the First Unitarian Society it was voted to increase the salary of the pastor, Rev. W. H. Ramsay, from $2,000 to $2,500.

Mt. Pleasant, Mich.—The annual meeting of the Michigan Conference of Unitarian and Other Independent Christian Churches was held here November 7 to 9. The opening sermon was preached by Rev. W. D. Simonds of Battle Creek. The two devotional meetings were led by Rev. Mr. Sunderland of Ann Arbor and Rev. Miss Bartlett of Kalamazoo. Papers were read or addresses given by Hon. S. W. Hopkins of Mt. Pleasant, Rev. H. D. Johnston of Grand Rapids, Mr. Giles B. Stebbins of Detroit, Miss Bartlett, Mr. Sunderland, Rev. A. W. Gould of Chicago, Rev. T. B. Forbush of Chicago, Hon. Moore Sanborn of Detroit, and Rev. F. W. N. Hugenholtz of Grand Rapids. The president and secretary were Mr. C. S. Udell and Hon. E. D. N. Holden, both of Grand Rapids. The attendance at the meetings was good, the evening congregations being large. The subjects discussed were living and practical: the spirit manifested all through was earnest. The conference cannot fail to do good. Rev. H. Digby Johnston of Grand Rapids, who has recently come to us from the Episcopal Church, made an excellent impression by his earnest spirituality and ability as a speaker. It was felt that he is a real accession to our ranks. Mt. Pleasant has been for some time without a pastor; but it is hoped that an arrangement may be made soon whereby it may be supplied half the time, at least.

Northfield, Mass.— The Unitarian society here has a Young People's Guild that is doing an excellent work. It meets every other week. It is at present making a study of hymns and hymn-writers. It brings a large number of the young people into active work.

Pittsfield, Mass.—Now that a handsome sign gives the name of our church, the time of services, and a cordial welcome, it is hoped that it will help all the Unitarians that spend their summers here to find and to go to their own place of worship.

All those that are acquainted with the history of our church, the only Unitarian church in Berkshire County in what is often called Unitarian Massachusetts, will be pleased to know that the "Pittsfield Ministers' Club," consisting of all the Protestant ministers, was organized on November 6. The club meets the first Monday in each month, and has for its president Rev. H. H. Newton (Episcopalian) and for its clerk Rev. Carl G. Horst (Unitarian).

Portland, Me.—At a meeting of the Maine Association of Unitarian and Other Christian Ministers held in the First Parish House last spring it was decided to form a closer bond of union among the liberal ministers of the State. With this end in view a meeting was held in the same place on Wednesday, November 8. It continued during the forenoon and afternoon. Sixteen ministers were present, representing the Swedenborgian, Universalist, and Unitarian denominations. Papers were read by Rev. J. L. Seward of Waterville and by Rev. W. M. Kimmell of Portland. An association was formed under the following conditions:—

"Desiring to increase fellowship and cooperation among the Liberal Christians of Maine, and to develop intimacy and friendship and intellectual and spiritual improvement among ourselves, we, the undersigned ministers, associate ourselves together to forward these ends.

"Constitution: Art. I. This association shall be known as The Maine Association of Liberal Christian Ministers. Art. II. The officers shall be a president, secretary (who shall also act as treasurer), and four directors. These six officers shall constitute an executive committee, who shall have general charge of the association. Art. III. The regular meetings of the association shall be held on the first Tuesdays of November, February, and May. The meeting in November shall be the annual one for the election of officers."

The following officers were elected for the ensuing year: president, Rev. Henry Blanchard, D.D., of Portland; secretary, Rev. John Carroll Perkins of Portland; Executive Committee, Rev. E. E. Newbert of Augusta, Rev. J. F. Rhoades of Biddeford, Rev. Abram Conkling of Bath, Rev. S. C. Beach of Bangor. It is felt that in a State like Maine, with its long distances, and therefore lack of harmony in liberal efforts of ministers and people, there may result from a movement of this kind a vast amount of good.

Providence, R.I.—The evening services at the Westminster Unitarian Church have proved exceedingly attractive, the large congregations steadily increasing, until the big church is now filled every Sunday evening. The admirable ten-minute sermons of the pastor, Rev. Herbert Mott, form the central inspiration of each service. The fine congregational singing and the high religious quality of the music rendered make these services exceptionally strong and helpful.

Rockford, Ill.—Mr. B. B. Nagarkar of Bombay, India, the representative of the Brahmo Somaj at the World's Parliament of

Religions in Chicago, has recently visited this city, lecturing on Saturday evening and preaching on Sunday at the Independent Congregational Church. Dr. Kerr, the pastor, writes, "Perhaps no visitor has ever left upon the people of Rockford so deep an impression as this brother from the far East."

Rutherford, N.J.— Rev. George H. Badger has been giving a series of evening sermons, illustrated by stereopticon views, on the subject "Temples made with Hands." The temples of the Egyptians and Greeks, those of the early Christian Church, the Gothic cathedrals, and the churches of America were considered in turn. Unusually large congregations have attended these services. Indeed, throughout the autumn our evening services have drawn larger congregations than the morning services, attendants of other churches coming freely to visit us.

An invitation was recently sent to the pastors of the other churches in town by our pastor to deliver a series of evening addresses in our church on some of the beliefs distinctive to their denominations. These invitations were curtly declined by all except one of these ministers. One pastor stated that "from motives of courtesy" he would give "no explanation" for his refusal.

Saginaw, Mich.— Rev. Howard MacQueary has resigned the pastoral charge of the First Universalist Society here, in order to give the society free action in regard to the financial problems now confronting it. The society has not accepted the resignation, hoping to arrange matters in such a way as to retain Mr. MacQueary's valuable services.

Salem, Mass.—The members of the Barton Square Church are to be congratulated on the completion of extended repairs in their chapel. The Barton Square Dramatic Club and the ladies of the church have worked in harmony to carry out plans that provide an enlarged and beautiful room for Sunday-school, club, and social purposes. A large dining-room, convenient kitchen, and adjoining toilet-rooms supply a need of long standing, and are greatly appreciated by the many workers of this active parish. The Sunday-school and its friends held a rededication service in the chapel Sunday afternoon, October 29. Mr. Walter C. Harris, superintendent of the Sunday-school, presided. Hon. Stephen H. Phillips gave an address which was full of interesting reminiscences and tender memories of former members of the Sunday-school and parish. Mr. Phillips remembers Dr. Coleman, the first minister and was the first child christened in the church. The addition of the portrait of Rev. F. B. Mott to those already on the wall of the chapel made the number complete of all the ministers who have completed terms of service in the church. There were brief addresses by Rev. George D. Latimer of the North Church and by Rev. Alfred Manchester, the present pastor of the Barton Square Church.

Seattle, Wash.—The *Post-Intelligencer* of November 13 contains an excellent sermon by Rev. W. G. Eliot, on "What is the Church Worth to us?"

Shelbyville, Ill.— On his way from Olympia, Wash., to Massachusetts, Rev. Napoleon Hoagland visited his birthplace and friends in this vicinity during the first part of November, accompanied by his excellent wife and two-year-old daughter. He held services in Union Church, ten miles in the rural district from Shelbyville, on Sunday, the 5th ult. That "meeting-house" was dedicated twenty years ago last July, by Robert Collyer. Within a half-mile of that spot Mr. Hoagland was born, and grew till he went to Meadville Theological School, where he graduated about eight years since. At the service above mentioned the house was well filled with farmers and their families,— old-time friends,—eager to hear the man whom they had known and loved as a boy.

On the next Sunday (November 12) Mr. Hoagland preached for his old pastor, under whom he first studied for the ministry, in the Unitarian church, Shebyville, Ill. His subject of discourse was "A Lesson from the World's Fair," and it was very happily treated; and all who heard it were delighted.

In some introductory remarks of welcome Mr. Douthit said that one way we begin to realize we are growing aged is to see those we once knew as boys and girls now grown to mature manhood or womanhood, and with families of their own. "It seems but a little while ago," said Mr. Douthit, "that I was preaching in a little log schoolhouse where Union Church, near the village of Mode, now stands, and a shy and well-behaved boy came in the crowd to hear me. But that was over twenty years ago, and now that boy is with us, a Christian minister, husband, and father. I have not heard Brother Hoagland preach for a long time. I do not know how eloquently he speaks. But one thing I am happy to believe about him, and that is that he has always, from boyhood to manhood, lived a pure and useful life; and, after all, such a life is a most eloquent kind of preaching."

Rev. Olie Green is ministering very acceptably to the Universalist congregation in New Salem (Lincoln's early home), Ill., where her husband has charge of the public schools. Mrs. Green and her husband are members of the Unitarian church in Shelbyville, Ill. Rev. James Brown, who was

ordained in this church about fifteen years ago, still resides near Union Church, Mode, and preaches occasionally, while supporting his large family at manual labor as farmer and carpenter.

St. Louis, Mo.—At the Church of the Messiah the various branches are all at work. The mission Sunday-school and the home at Ninth and Nash (being the two lines of work that nothing interrupts) have furnished opportunity for the stay-at-homes to continue church work. The field of the home is steadily enlarging, and considerable unexpected work fell upon those here in July and August. The prospect is for larger and larger demands as the season advances and the effects of the hard times invade homes usually self-supporting. The Eliot Society held its inaugural meeting on the 19th of October. In addition to an address by the president, Mrs. Krum, the usual reports of work planned or accomplished, the society received the report of Mrs. McKittrick, director for the State in the Women's Alliance, showing the great enthusiasm at the heart of this organization of Unitarian women, and calling for proper and encouraging support from the local Branch. So far Missouri has but one Branch of the Alliance; and efforts made at organization in St. Joseph and Kansas City as yet but promise results. A most interesting and inspiring report was made by Mrs. Fischel of five years' work done in domestic training, in which an energetic, wise woman took her home-making experience into class-work, that should, by its results, encourage all women to belief in what may be accomplished by an individual, and some women into practical efforts at realization of same.

Toledo, Ohio.—Notwithstanding the hard times, the Unitarian church has been pushed forward to completion, and was dedicated November 15 and 16. The dedication exercises extended through two evenings and the intervening day, Rev. J. Ll. Jones of Chicago and Rev. Grindall Reynolds of Boston preaching the sermons, and Prof. Barber of Meadville, Rev. George A. Thayer of Cincinnati, Rev. Mr. Penny of Marietta, Rabbi Schreiber of Toledo, and Rev. J. T. Sunderland of Ann Arbor taking part in the services. The location of the new church is admirable; and the building is attractive in appearance, and excellently adapted to the purposes of a working society. Best of all, there is practically no debt except $4,000 owed to the Building Loan Fund. About $600 was raised at the dedication. The work accomplished by Rev. A. G. Jennings during the six years since he came to Toledo has been a surprise to everybody who knew the situation at the time of his coming. There had once been a Unitarian society here; but for some years it had been dead, and Mr. Jennings had to begin everything *de novo*. Now he has a good congregation, a vigorous Sunday-school, and the other activities of a live and growing church.

Washita, Ia.—Rev. Miss Safford of Sioux City held a service for us at this place Sunday, November 5. She had a large audience. After reading selections from the bibles of several of the great religions of the world, she spoke on the subject of the World's Religious Parliament recently held at Chicago. Miss Safford said that it was but little over one year ago that she had stood by the very spot where the noble John Huss had been so cruelly and brutally murdered by religious fanatics for the furtherance of the cause of Christ, and that, when sitting in the Parliament of Religions a few weeks ago, it had struck her very forcibly what vast strides religious liberty had made, in order that all the religions and creeds of the world could have their representatives come together in one friendly and harmonious congress. She told what a great example of confidence, fraternal respect, and courteous dealing had been set before the followers of Christ by the heathen (?) of India, when the representative of Buddhism, after explaining the teachings of his religion, turned to the Brahman monk, and asked him to criticise it, and the Brahman's very friendly reply. Miss Safford closed her remarks by saying that the final outcome of the Parliament could not help but be what the Brahmo-Somaj of the Orient and the Unitarians of the Occident were both trying to teach; namely, the universal brotherhood of all men and the one fatherhood of God.

JOTTINGS.

There is no greater work on earth than that of developing everything in man, of bringing it into harmony, of holding it back from wrong-doing, and pushing it forward to positive excellences. He builds a great thing who builds a pyramid, but he builds a greater thing who builds a character.—*H. W. Beecher.*

He who simply gazes at magnificent surroundings of modern existence is only a child which watches the bubbles blown into the air, full of delight at the prismatic colors of the frail, sinking, and fading balls. They only are worthy children of God who, seeing the statue in the marble block, begin at once to bring forth arm and hand and cheek and forehead, until, like the image made by Pygmalion, the lips give signs of turning into speaking, loving life.—*David Swing.*

PUBLISHER'S DEPARTMENT.

MRS. CHANT, whom so many thousands have learned to honor and love in the course of her three visits to America, was a generous, wise little English girl, who grew up with a longing to make the world better. With this burning desire she fitted herself as nurse and physician to go on a mission to India; but she was led to see that there was work enough to keep her in England, where for twenty years she has been one of the most

Laura Ormiston Chant.

active speakers and workers in many reforms,—for suffrage for women, for purity, for temperance, for the spread of a broad and liberal faith.

Mrs. Chant is not only a lecturer of unusual ability, but is recognized as one of the most eloquent liberal preachers in England. Though she has never taken charge of a parish, she preaches nearly every Sunday, every denomination save one having gladly heard her.

The excellent likeness above is from a photograph taken just before Mrs. Chant's return from the busy and happy five months which she has spent in the United States this year.

A complete Catalogue of our publications will be sent to any address on application. We here speak of one or two important works, endeavoring to give some idea of their scope:

Discourses.

By Edward H. Hall, Pastor of the First Parish, Cambridge, Massachusetts.

From the Prefatory Note to this book of sermons, just issued from the press, we learn that the volume "is published by a committee of the friends and parishioners of Mr. Hall. To their request for leave to print a selection from his sermons, heretofore refused, he at last consented a few months ago, on his departure for Europe, when retiring from the ministry. The committee are well assured that these pages will be precious to many a reader; for they reveal the high qualities of character, thought, and feeling which endeared Mr. Hall to his people in an ever-increasing measure of gratitude, confidence, affection, and deep respect."

The titles of the Eighteen Discourses are as follows:

The Supernatural; Not to be Ministered Unto; Worth of the Present Hour; Strength in Weakness; Our Dead; Personal Influence; Memorials of Jesus; Earthly and Heavenly; An Indignity to our Citizen Soldiers; The Divine Humanity; Authority; Peace; The Dream and the Reality; Inheritances; Justice to the Laborer; Immortality; The Place of Jesus in the World's Religious History; Farewell Discourse.

The Discourses date from 1870 to 1893, and are printed, with one exception, in the order of their writing, being however mostly of late date, only the first seven having been delivered before 1890.

By any one who knew Mr. Hall, the man himself will be found speaking in every one of these discourses. They are of modern thought, every one; but they are more than of thought, they are of heart and life. Thus to thousands who have not known, who perhaps never have heard of their author, they have their fine message, and they ought to go, surely and speedily, into thousands of homes. It is rare that in a volume of sermons there is combined the spirit of progress and of love and life here manifested.

[*Cloth, gilt top, 244 pages, $1.50.*]

Hymnal: Amore Dei.

By Mrs. Theodore C. Williams.

This book, which has been growing constantly into larger and larger use since its publication three years ago, is welcomed by all whose needs it meets as the most carefully arranged Hymnal known. As a motto, on the title-page, these lines are printed:

"The fineness which a hymn or psalm affords,
Is when the soul unto the lines accords."

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Rev. W. H. Lyon, himself a musical critic, has written of the work: "The more closely this book is examined, the more clear become two things. First, that it is the result of long and patient labor. It is no hasty compilation to meet some sudden emergency. The most loving study of both poetry and music, the most watchful consideration of what has proved already useful, and the most careful estimation of what is likely to suit the religious taste in new selections, are evident upon every page. Secondly, that the book is impersonal. It represents no merely individual taste, and ministers to no personal pride. It has sprung out of a consciousness of need shared with many others, out of a perception, by one who is in the thick of practical church work, of real and present wants. . . .

"It is not a large book, though in face of the same breadth as the Revised Hymn-book of the American Unitarian Association. It contains 382 hymns besides the chants, against 876 in that admirable collection. This, however, reduces the weight of the book and its cost. As to the latter, it is issued in two bindings, one of strong cloth, the other of rich leather, at a comparatively low expense to congregations.

"The music of this Hymnal cannot fail to be welcomed warmly. The tunes here will both satisfy and enlarge the growing taste of our congregations, and will bring new life to the musical part of their worship."

The book contains not only hymns and tunes, but a certain number of chants and brief responses. A notable and very gratifying feature of the work are the Biographical Indexes of both the Composers and the Authors.

The book is in large type, and its pages are of fine, clear appearance.

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The Spiritual Life.

Studies of Devotion and Worship.

As was fully anticipated, this book is being at once recognized by the critics as a volume unique and valuable.

"Helpful and particularly inspiring to the thoughtful," says the *Boston Times*, in its notice. "A fascinating series of popular addresses," the *Unitarian* calls them. From a long review by the *Cleveland Plain Dealer* we quote these sentences:

Whether regarded for its relation to religious or to literary history the volume on "The Spiritual Life," published by George H. Ellis, merits attention, both for its subject and treatment. The spirit in which the whole work is written is illustrated by a passage in the closing chapter, by George Willis Cooke, on the spiritual life in some of its American phases. It is idle, he maintains, to say that men do not care for God as they did in other days. "Once they found him only in ritual or in creed, but now they find him in all things about them—in Nature, in

art, in liberty, in morality, in men and women, in every great thought, and in every act that rests on love to neighbor. Religion must now administer to reason as well as to faith; it must inspire conduct as well as prayer; it must find its revelation in Nature, history, art, and science as well as in rituals and creeds. The concentrated enthusiasm of the past no longer being possible we cannot have the intense and specialized faith which was then so common; but we have what is better, a religion broad, noble and inspiring. The faith of to-day is more sympathetic, more humane and generous; and it is far more just and truly intelligent."

Says the Boston *Traveller:*

We hope that this work may reach the people to whom it is addressed,—men and women to whose finer aspirations the saws of our prudential ethics are as arid husks, empty of spiritual nourishment. Its authors have shown true insight in turning our thoughts away from the here and now, to contemplate souls who pursued a greater god than wealth or comfort or desire.

[*Cloth, 198 pages, $1.00.*]

Uplifts of Heart and Will.

Religious Aspirations in Prose and Verse. By James H. West, author of "The Complete Life," etc. (Second Thousand.)

We present at random a section from this book, revealing in this way something of its nature more easily than by much description:

Breathed upon and animated and blest by the life-energy of the universe, in which life we live and of which we are a part, we would be grateful for existence, and for the beautiful world about us, with its changing seasons, its sunshine and rain and dew, its days of warmth and springing life, its days of cloud and storm,—"heat, wet, cold, dry, and peace and pain,"—all things that go to the upbuilding of men, and to the developing of grain and grass and flower and fruit for man's benefit. We would not be ungrateful. Life well-lived is good. Truth and beauty of spirit and purity of heart make life a blessedness and delight. The universe is in league with those who seek for rightness of life. May we make the most of our opportunities, building ourselves up in every possible way; that, as the future slowly unfolds before us, we may see ourselves and the world of men about us, through our efforts, growing better and stronger and happier and more upright.

May holy ambition be ours. May divine aspiration be ours. May fuller, larger life be ours. May we say to the hurry and turmoil and care and grief and temptation of life, Ye shall not oppress us! And to the beauty and strength and sweetness, the good and blessedness of life, may we say, Come ye, enter into our souls; dwell with us! Behold, at the door ye stand and knock. And unto you we open gladly, rejoicingly, the inner, most secret, most sacred chambers of our being. Come in! come in! dwell with us, and we with you!

Says the *Indianapolis News:*

These prose studies are curious and interesting. Their constant aim is something high, which the author calls by various names of an essentially mystic character. We can see from these little prayers and confessions that the author is primarily an idealist. Many persons will find much of comfort, consolation and inspiration in the book. It contains many messages directed to the illumination of shady places. Mr. West is a good deal of an Emersonian in his point of view. He would be, in a fashion, the Keble and the Herbert of those of his way of thinking. Perhaps we should say he is so, for there is no assumption in the little volume. It is earnest, frank and gentle. One is easily persuaded of the sincerity of the author.

"A volume much needed," the *Burlington Hawkeye* remarks of the book. The *New Orleans Picayune* comments thus: "Part of it is prose and part of it is poetry. The prose is highly poetic, and the poetry is not prosy. The prose extracts read like little bits of sermons. Many of the poems would answer for hymns, containing high spiritual aspirations in very perfect forms."

They have been to many just what they are called, and they will be that to many more—uplifts of heart and will.—*Christian Register.*

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The New Bible and its New Uses.

By Joseph Henry Crooker, author of "Jesus Brought Back," "Problems in American Society," etc., etc.

This book continues to excite interest and create for itself friends wherever it goes. The *Westminster Review* (London) for October concludes its comments by saying, "The reasons for removing the Bible from its old place as an infallible authority are clearly and concisely stated; the benefits arising to religion by the decay of Biblical tyranny are set forth, and while the criticisms of the author are always unflinching his book is commendably free from offensive extravagances. It is a very useful book, and needs no special scholarship on the part of the reader to enable him to appreciate the force of its arguments."

The New York *Home Journal* considers the book at some length. A sentence or two may be reproduced: "Mr. Crooker has evidently entered upon the discussion of the subject after careful and intelligent study, and approaches it, if in a critical, at the same time in a reverent spirit. He vindicates eloquently the claim of

science to the right of investigation in theology as in other matters of interest to humanity, and in conclusion thus voices the feeling and the aspiration of many to whom its questions have recurred again and again: 'As the Bible ceases to be used for the construction of creeds, and when disused for dogma, then churches will be more and more organized on the basis of a spiritual purpose.' "

The *Christian World* (London) says: "'The New Bible and its New Uses' is a further addition to the rapidly accumulating class of literature devoted to the explaining and popularizing of the results of the later Biblical criticism. Mr. Crooker is already known in America by a volume entitled 'Jesus Brought Back,' and a collection of essays entitled 'Problems in American Society.' . . . He has a clear and animated style, abounding in crisp, clean-cutting phrases which are apt to strike and stick. His position is, that the Bible in all its parts must submit itself to the reason, that is, to the scientifically-trained and ever-growing consciousness of the race, as to what in it is and is not authoritative. . . . The general public will find here aspects of the subject new to many of them treated with vigor and freshness."

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Referring to the "opponents" of Mr. Savage's progressive religious thought, the *Fall River Monitor* thinks that if, nevertheless, those opponents should do Mr. Savage justice, or "pay him the compliment of reading that which he has carefully and conscientiously written, they would find—no doubt to their surprise—very much with which they could most heartily agree. Dislike as they may" (says the periodical quoted) "the progressive spirit of our day, of which Mr. Savage is an acknowledged exponent, they must find in these latest sermons much that will throw a strong light on hitherto baffling and mysterious scriptural passages. Mr. Savage is, beyond question, a student of the Bible in the true sense of the word; and from his long reading and his tender, loving interpretation of it he brings each week into his pulpit thoughts which tend to cheer, to elevate, to stimulate to all good and righteous actions."

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The *Woman's Journal* finds Mr. Savage's book not an antagonistic but "a sympathetic criticism" of Jesus' "inner life and teaching, and a careful analysis of the gospel narratives." The relation of Jesus' teachings "to the questions of modern life, to wealth and poverty, marriage and divorce, and true ideals," the same paper declares, "is finely stated." It adds, "The view, of course, is from a purely humanitarian standpoint, but sincere, loving and reverent."

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